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THE CENTURY BIBLE

ST. JOHN

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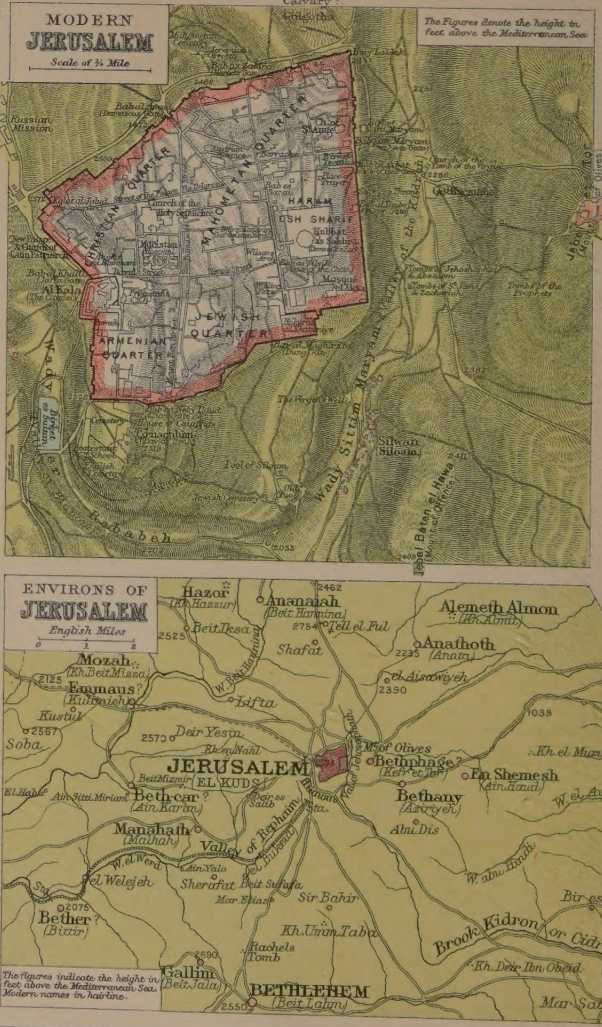

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T.C.

PALESTINE
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Tyre
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Dan
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Kedesh
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Ashrafe
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Bethsaida Julias
Capernaum
GALILEE
Sea of Galilee
Gergesenes
Ashtaroth
Sepphoris
Dabaritta
Gamala
Golan
Cana
Hippos
Nazareth
Mt Tabor
Gadara
Abila
Dor
Nain
DECAPOLIS
Capitolias
Cæsarea
Scythopolis
Bethshean
Dion
Pella
SAMARIA
Samaria
Mt Ebal
Gerasa
Apollonia
Shechem
Mt Gerizim
Sychar
Jacob's Well
Amathus
Ragaba
Arimathæa
PERÆA
Joppa
Arimathea
Lydda
Bethel
Ephraim
Philadelphia
Bethhoron
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Michmash
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Jericho
Heshbon
JERUSALEM
Mt Olives
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The Century Bible

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St. John

INTRODUCTION

AUTHORIZED VERSION

REVISED VERSION WITH NOTES

INDEX AND MAPS

EDITED BY

REV. J. A. McCLYMONT, D.D. (Edin.)

AUTHOR OF 'THE NEW TESTAMENT AND ITS WRITERS'
AND JOINT-TRANSLATOR OF BECK'S 'PASTORAL
THEOLOGY OF THE NEW TESTAMENT'

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ENVIRONS OF JERUSALEM.	"

THE GOSPEL OF ST. JOHN

INTRODUCTION

THE GOSPEL OF ST. JOHN

INTRODUCTION

THE authorship of this Gospel has been much debated during the last hundred years. Before that time it was almost universally attributed to the Apostle John, the only dissentients, besides the Gnostic Marcion (140 A. D.), of whom we have any knowledge being some heretics vaguely mentioned by Irenæus (180 A. D.) and Epiphanius (380 A. D.), who nicknamed them *Alogi* (Irrational), in allusion to their denial of the doctrine of the *Logos* ('Word') proclaimed in the opening verse of the Gospel and echoed in the Book of Revelation (xix. 13), which they also denied to be the work of the Apostle. Epiphanius tells us that these heretics (of whom Caius of Rome (215 A. D.) is the only one who can, with any probability, be identified) ascribed the Gospel to Cerinthus—the very man whose teaching, according to Irenæus and the general tradition of the church, the Gospel was intended to refute[1]. It does not appear that the Cerinthian authorship was ever seriously entertained, and it is repudiated by modern critics; but if there is any truth in the statement made by Epiphanius, it is interesting as a proof that, even among those who denied its apostolic authorship, the Gospel was regarded as a product of the first century, since Cerinthus was a contemporary of the Apostle John at Ephesus. There were many other sects in the early church which

[1] Cerinthus taught that the Divine *Logos* descended on Jesus at his Baptism, and left him on the eve of his Passion.

would have found it convenient, for doctrinal purposes, to call in question the authority of the fourth Gospel: and the fact that this course was so seldom resorted to shews what a secure position it held in the estimation of the Christian world.

After holding this position in the church for more than 1600 years, the Johannine authorship of the book was challenged, in 1792, by an English critic, Edward Evanson, in a work entitled *The Dissonance of the Four generally received Evangelists, and the Evidence of their Authenticity Examined*, in which the composition of the Gospel was attributed to a Platonist of the second century. The discussion thus raised has been carried on since then, with great earnestness and ingenuity, by many of the most learned men in Christendom. Prominent among those who have maintained the negative view are Bretschneider, Strauss, Weisse, Baur, Zeller, Schwegler, Volkmaar, Keim, Scholten, Hilgenfeld, Holtzmann, Schmiedel, while on the other side are ranged such names as Meyer, Ewald, Lucke, Hengstenberg, Luthardt, Zahn, Godet, Westcott, Lightfoot, Milligan, Salmon, Gloag, Sanday, Plummer, Reynolds, Dodds. In the progress of the controversy there has been a frequent shifting of ground on the part of those who deny the genuineness of the Gospel, owing partly to the discovery of ancient documents which testify against them, partly to the discredit which has overtaken some of their arguments impugning the historical accuracy of the book, and partly to the logical consequences which have been found to be involved in the acceptance (by the Tübingen school) of the Johannine authorship of the Book of Revelation. The consequence is that there has been, of recent years, a growing tendency to assign the book to the first half of the second century, instead of bringing it down to near the close of that century, as some of the more extreme critics were once disposed to do.

From one point of view it may be said that the value of the Gospel is independent of its authorship. Consisting

largely of discourses, and embodying but a small amount of historical matter not found in the Synoptical Gospels, it appeals directly to the spiritual instincts of the reader, and carries with it to a certain extent its own confirmation. Dr. Dale gives a striking illustration of this in the effect produced upon a Japanese convert to Christianity by the perusal of certain portions of the N. T., including the fourth Gospel. 'The vision of glory which came to him while reading John's account of our Lord's life and teaching was a vision from another and diviner world; he fell at the feet of Christ, exclaiming, "My Lord and my God!" He did not ask whether the transcendent perfection could have been the creation of the love and reverence of Christ's disciples: the question was impossible; it would have been as easy to ask whether the splendours of Orion could have been kindled from earthly fires. He *saw* the Divine majesty and the Divine grace of Christ: what could he do but worship him[1]?' Such a faith is of the highest kind, and inherits the blessedness of those who have not seen and yet have believed. But many readers both in Christian and in heathen lands are incapable of forming such a strong and invincible impression; and when we bear in mind that the contents of the book are more theological than ethical, relating largely to the Divinity and personal authority of the Founder of our religion, we can see that its influence upon most of its readers must be greatly affected by the question of its authorship. If critical investigation should lead to the conclusion that its discourses, instead of being the utterances of Christ himself, were the composition of some one who had little more to guide him than the information derived from the Synoptical Gospels, with the addition, perhaps, of some traditional ideas and opinions current in the church, the Gospel might still be acknowledged to contain much valuable teaching and to be a source of true

[1] *The Living Christ and the Four Gospels*, pp. 46, 47.

theology for the church—it might even acquire a new interest as a reflection of the mind of the age in which it was produced; but it would no longer possess the authority with which it was invested when it was regarded as the work of one who had lived in the closest intimacy with Jesus during his ministry, and wrote under a solemn sense of his responsibility as the last of the apostles. So long as the latter view is held it is evident that, even apart from the sublimity of its teaching, the Gospel is entitled to a position of the highest honour and authority among the historical books of the N. T., as being the only one besides the Gospel of Matthew in its original form which can be regarded as the work of an eye-witness.

In considering the question of authorship, it will be convenient to deal first with the external evidence, that is, the evidence which is to be found outside of the book itself and is independent of its character and contents.

At the outset it may be disappointing to find that the earliest writer to make an express quotation from the fourth Gospel as the work of John is Theophilus of Antioch in his *Ad Autolycum*, written about 180 A. D., where, referring to inspired men, he says: 'One of whom, John, says, In the beginning was the Word.' But, apart from this witness, we have abundant evidence to shew that towards the close of the second century the four Gospels which we possess were circulating in all parts of Christendom—in Europe, Asia, and Africa—in thousands of copies for the use of the innumerable Christians who heard them read at their weekly meetings for worship; and this fact is all the more significant because some of these Christians were men of the widest learning and the highest character, who had ample means of investigation and had staked their all on the truth of the Gospel. It is hardly conceivable that the Gospels could have sprung all at once into such a position of authority; and it may be fairly inferred from the language of Irenæus (c. 180 A. D.), when he speaks of the number of the Gospels as being naturally

and necessarily four, corresponding to the four winds of heaven and the four zones of the earth, that the fourfold Gospel had been long familiar to the church. It has been suggested that the same idea is contained in the *Shepherd of Hermas*, a work which is usually assigned to the early part of the second century, where the following words occur with reference to the church: 'Whereas thou sawest her seated on a couch, the position is a firm one; for the couch has four feet and standeth firmly; for the world, too, is upheld by means of four elements' (*Vision* 3).

Whatever construction we may put on these references, there can be no doubt that Irenæus was well acquainted with the four Gospels and held the last to be the work of the Apostle John. And it so happens that on the latter point his testimony is particularly valuable. For his circumstances were such as to make him a most competent witness on the subject. He was born in Asia Minor, where, as he repeatedly tells us, the Apostle John spent the closing years of his life; and before he became bishop of Lyons in Gaul (which had a close ecclesiastical connexion with his native land), he was early in life brought into close contact with a well-known disciple of the Apostle, named Polycarp (born 70 A. D.), who was for more than forty years bishop of Smyrna, and was martyred in 155 A. D. Among other allusions which Irenæus makes to Polycarp, he says, in a letter to his friend Florinus (177 A. D.): 'I distinctly remember the incidents of that time better than events of recent occurrence; for the lessons received in childhood, growing with the growth of the soul, become identified with it, so that I can describe the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his manner of life and his personal appearance, and the discourses which he held before the people, and how he would describe his intercourse with John and with the rest who had seen the Lord, and how he would relate their words. And whatsoever he had heard from

them about the Lord, and about his miracles, and about his teaching, Polycarp, as having received them from eye-witnesses of the life of the Word, would relate altogether in accordance with the Scriptures. To these (discourses) I used to listen at the time with attention, by God's mercy which was bestowed upon me, noting them down, not on paper, but in my heart; and by the grace of God I constantly ruminate upon them faithfully' (Lightfoot's translation from Eusebius, *E. H.* v. 20).

In these circumstances it is surely in the highest degree improbable that Irenæus would have accepted the fourth Gospel as a genuine work of the Apostle John if it had not been acknowledged by his teacher, Polycarp, who had been a disciple of John. And if it was accepted by Polycarp as a genuine writing, notwithstanding its marked dissimilarity to the other Gospels, we could scarcely have a more striking piece of evidence to prove that John was really its author, and that it was accepted as his from the very first by the leaders of the church in Asia Minor.

Unfortunately there are one or two circumstances which have led a considerable number of critics to doubt whether the John to whom Irenæus refers was really the apostle of that name. In particular an extract from a work of Papias, bishop of Hierapolis (who was born 60–70 A. D., and published his *Exposition of the Oracles of the Lord* about 135 A. D.), which has been preserved by Eusebius, has led many to suppose that there lived in Ephesus, about the end of the first century, another John who had once been a hearer or disciple of Jesus, and who afterwards became a leading ecclesiastic in Asia Minor, being commonly known as 'the Elder' (cf. 2 John 1 and 3 John 1). To him not a few of these critics are disposed to attribute the fourth Gospel, either denying that the Apostle John ever lived in Ephesus, or holding that a confusion arose between the two ecclesiastics of that name and that it was owing to this confusion that the fourth Gospel was ascribed to the Apostle. Certainly the language of Papias is very

ambiguous [1], and his supposed reference to the Apostle under the name of 'John the Elder' is rendered the more doubtful by reason of a statement attributed to him in two obscure documents, one of the seventh or eighth, and the other of the ninth century, to the effect that John (as well as James) suffered martyrdom at the hands of the Jews. Eusebius tells us what Papias said of the circumstances under which Matthew and Mark wrote, but he does not tell us anything of what he had to say about the Gospel of Luke or John. It is significant, however, as regards the latter, that Papias (as Eusebius tells us) 'made use of testimonies from the First Epistle of John,' since this Epistle is so closely connected with the Gospel (Lightfoot described it as a postscript) that such a recognition of the Epistle really presupposes the acceptance of the Gospel.

A similar inference may be drawn from the use of the first epistle by Polycarp, bishop of Smyrna (whose personal relations to the Apostle John have already been alluded to), in his *Epistle to the Philippians*, his only extant work, written about 110 A. D. About the same year another apostolic father, Ignatius, bishop of Antioch, wrote seven epistles while on his way to martyrdom in the Coliseum at Rome, and in these he uses words and phrases which give one the impression that he was acquainted with the fourth Gospel. Among such expressions are the follow-

[1] According to Irenæus, Papias was a companion of Polycarp and a hearer of the Apostle John; but Eusebius inferred, rightly or wrongly, from the language of Papias (which he quotes), that there were two persons in Asia Minor of the name of John, and that it was not John the Apostle, but John the Elder, that Papias was acquainted with. The words in question are as follows:—'If I met anywhere with any one who had been a follower of the elders, I used to inquire as to the discourses of the elders—what was said by Andrew or by Peter or by Philip or by Thomas or James or by John or Matthew or any other of the Lord's disciples, and what Aristion and the elder John, the disciples of the Lord, say. For I did not think to get so much profit from the contents of books as from the utterances of a living and abiding voice' (*H. E.* iii. 39).

ing: 'The Spirit . . . knoweth whence it cometh and whither it goeth' (cf. John iii. 8); 'the door of the Father' and 'the Shepherd' (applied to Christ; cf. John x. 2, 7, 11); and 'the Son who is his Word.'

It may seem to detract from the importance of this apparent use of the Gospel by these two Asiatic bishops that neither of them makes any personal allusion to the Apostle John, though Polycarp mentions Paul and the 'other apostles,' and Ignatius, Peter and Paul. But if the Apostle John never lived in Asia Minor, it is difficult to account for the peculiar place assigned to him (see pp. 21 f.) in a gospel originating in that quarter; and the difficulty is scarcely less if he did live there at one time but had no hand in the composition of the book, unless we suppose that an attempt was deliberately made to take advantage of a prevailing misunderstanding regarding his identity, for the purpose of investing the Gospel with apostolic authority. Moreover, it has to be kept in view that if the Apostle John never had any official connexion with Asia Minor, some other author must be found for the Book of Revelation (as well as for the Gospel) in view of the prominence given to the seven churches of Asia in its opening chapters.

Somewhat earlier than Irenæus we may date the testimony of the Muratorian Fragment (so called because discovered by Muratori in Milan about A.D. 1730–40), which gives a list of the New Testament Books, and expressly mentions the Gospel of John as fourth and the Gospel of Luke as third, the other two Gospels being apparently mentioned in the part of the MS. now lost.

Still more important is the evidence afforded by the *Diatessaron* of Tatian, who wrote about A.D. 170. For a time the precise nature of this work, composed in Syriac and widely read at an early period in the East, was much disputed, and its bearing on the early currency of the four Gospels was keenly debated. But by the recent discovery of an Arabic translation of this work obtained from the

Copts, as well as of a Syriac commentary on it, in the form of an Armenian and a Latin translation, all controversy has been brought to an end, and it is now admitted that the four writings on which Tatian's work was founded ('Tessaron'=four) were identical with our Gospels. The *Diatessaron*, it has been found, begins with the opening verses of John's Gospel (as a Syrian bishop, Bar-Salibi, had mentioned in the end of the twelfth century), and contains numerous quotations from it as well as from the other Gospels. The testimony thus afforded by Tatian's work is of great value and importance, as he was a well-informed and far-travelled man who was acquainted with the current literature of the church; and it derives additional significance from the fact, pointed out by Dr. Sanday, that the text of the fourth Gospel from which Tatian draws was plainly corrupt—so corrupt as to justify the inference that a considerable period must have elapsed since the original Gospel was first committed to writing.

Tatian was well acquainted with Justin Martyr, having at one period of his life received instruction from him in Christian truth at Rome, and we might expect that the Gospels with which Tatian was so familiar would also be known to Justin. This was at one time disputed, but the most recent research leaves no room for doubt that such was the case. In his writings Justin frequently mentions 'Memoirs' composed by the apostles and their converts, which, he tells us, were called Gospels. That these 'Memoirs' were substantially identical with the Gospels which we now possess may be inferred from the circumstance that almost all the facts concerning Christ's life which he mentions in about two hundred scattered passages in his writings are found in one or other of the four Gospels, while in all the express quotations (seven in number) which he makes from the 'Memoirs' the words quoted are also to be found in our Gospels. With regard to the fourth Gospel in particular there are

a number of expressions drawn from it which can easily be identified. (1) Referring to baptism, Justin says (*Apol.* i. 61): 'For Christ also said, Except ye be born again, ye shall in no wise enter into the kingdom of heaven. But that it is impossible for those who have once been born to enter into the wombs of those who brought them forth is manifest to all' (cf. John iii. 3–5 and Matt. xviii. 3). There is certainly a want of verbal accuracy in this quotation, but such accuracy is hardly to be expected of writers who had generally to quote from memory, having no concordance, nor even a division into chapters and verses, to help them in their Scripture references. This looseness of quotation has rendered the task of Biblical critics much more difficult and their arguments much less decisive than they would otherwise have been. Even with such aids, indeed, accuracy is not always secured, for (as Dr. Ezra Abbot points out in his valuable work on *The Fourth Gospel*, p. 35) of nine quotations which Jeremy Taylor makes from this same text of Scripture, not one agrees exactly with the English version, and only two of them agree in all respects with one another. In the same work a little further on (c. 63) Justin says of the Jews: 'They are justly upbraided by Christ himself as knowing neither the Father nor the Son' (cf. John viii. 19). (2) He frequently refers to Jesus as the 'Logos made flesh' or 'having become man,' and in one passage (*Dialogue*, c. 105) he calls him 'the only-begotten to the Father,' apparently on the authority of the Memoirs, which must, in this instance, be the fourth Gospel (i. 1–18). (3) He attributes to the Baptist the words, 'I am not the Christ, but the voice of one crying,' which are found only in the fourth Gospel (i. 20–23). Justin's testimony in this matter is the more important, because he was not only a man of an acute and inquiring mind who was well acquainted with the opinions of the church both in the East and in the West, but had a particularly good knowledge of the teaching of the church at John's

city of Ephesus, where his dialogue with Trypho the Jew took place.

But we have witnesses considerably earlier than Justin. Besides the apostolic Fathers already mentioned (pp. 9 f.), there are other writings dating from the first half of the second century, especially the *Didaché* (not much later than 100 A.D.) and the Epistle of Barnabas (132 A.D. at latest), in which traces of this Gospel may be found. Moreover, by the discovery, in 1842, of a MS. containing seven of the ten books of Hippolytus' *Refutation of all Heresies* we have obtained evidence to shew that the Gospel was quoted by such early Gnostic writers as Basilides (A.D. 125), Valentinus (A.D. 145), whose favourite phrases were borrowed from its opening verses, and Heracleon, a friend and disciple of Valentinus. The fact that Heracleon wrote a commentary on it (being the oldest commentary on the New Testament of which any considerable portion has been preserved to us) indicates, as Bishop Lightfoot remarks, 'an advanced stage in the history of the text.' Exception has been taken to the argument from the alleged testimony of Basilides and Valentinus, on the ground that Hippolytus, who has preserved the extant passages, does not distinguish between the statements of those teachers themselves and of their followers. But in some cases there is no room for this contention, e.g. in the following passage (bk. vii. 22): 'And this, he says, is what is said in the Gospels, There was the true light, even the light which lighteth every man coming into the world' (cf. John i. 9). On this point Matthew Arnold puts the case fairly when he says (*God and the Bible*, p. 268): 'In general he (i.e. Hippolytus) uses the formula *according to them*, when he quotes from the school, and the formula *he says*, when he gives the dicta of the master. And in this particular case he manifestly quotes the dicta of Basilides, and no one who had not a theory to serve would ever dream of doubting it. Basilides, therefore, about the year 125 of our era, had before him

the fourth gospel.' To this we may add that it is clear from Hippolytus that the Gospel was known and used by heretical sects still earlier than Basilides, viz. the Ophites or Naasenes and the Peratæ. Such a general use of the Gospel by the Gnostics[1] and other sects is the more significant, because they would have been only too ready to set aside its teaching if they could have discovered any reasonable grounds for doing so: and we may be sure they would never have appealed to it as they do, even making it, in one instance, the subject of a commentary, but for the impregnable position which it already occupied in the estimation of the church.

When we add that this Gospel, in common with the three others, is found in all the copies of the Syriac and Old Latin versions, the one version representing the usage of the East, the other of the West, and both known to have existed in the second century, we have completed our survey of the external evidence in favour of the book.

It may be that to some readers the evidence adduced, especially before the middle of the second century, may seem comparatively meagre; but if so, they would do well to remember how very limited is the amount of Christian literature which has come down to us from the period referred to, some of it consisting of defences of Christianity named *Apologies*, addressed to unbelievers, of a nature little suited for such express quotations from Scripture as we might expect in writings intended for the edification of the church. In the case of the fourth Gospel it has also to be kept in view that its late publication, long after the working Gospel had been stereotyped in the church, as well as its peculiar character and contents,

[1] The Gnostics derived their name from a Greek word meaning 'knowledge' (cf. 1 Tim. vi. 20, R.V.), claiming a deeper insight into the mysteries of religion than that of the ordinary believer, and tending to resolve facts into ideas, and history into allegory. One of their leading principles was the supposed necessary conflict between matter and spirit.

made it less likely to be quoted than the Synoptic Gospels, except by writers dealing, as the Gnostics did, with the philosophic aspects of religion.

It may interest the reader to know that a comparison of the external evidence we have now adduced with what is available in the case of some of the best-known classical works of antiquity, shews unmistakably in favour of the gospel. For example, we find no quotation from the historian Livy for a century after he wrote; Thucydides is not quoted for two centuries, while Herodotus is only quoted twice during a like period.

Finally, it must not be forgotten that it is on the sum total of the evidence that we have to form our judgement. As Bishop Lightfoot has said: 'It is quite possible for critical ingenuity to find a reason for discrediting each instance in turn. An objector may urge in one case that the writing itself is a forgery; in a second, that the particular passage is an interpolation; in a third, that the supposed quotation is the original, and the language of the evangelist the copy; in a fourth, that the incident or saying was not deduced from this gospel, but from some apocryphal work, containing a parallel narrative. By a sufficient number of assumptions, which lie beyond the range of verification, the evidence may be set aside. But the early existence and recognition of the Fourth Gospel is the one simple postulate which explains all the facts.' (*Contemporary Review*, February, 1876.)

Turning now to the internal evidence, we may begin by observing that a careful examination of the book leads to the conclusion that it was written by **some Jewish Christian who was thoroughly conversant with the state of things in Jerusalem and Palestine in our Lord's day.**

1. It shews a minute acquaintance with Jewish customs, manners, and opinions, frequently giving explanations with regard to them, as if it were written by a Jew for foreign readers. In illustration of this statement we may adduce

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Turning now to the internal evidence, we may begin by observing that a careful examination of the book leads to the conclusion that it was written by **some Jewish Christian who was thoroughly conversant with the state of things in Jerusalem and Palestine in our Lord's day.**

1. It shews a minute acquaintance with Jewish customs, manners, and opinions, frequently giving explanations with regard to them, as if it were written by a Jew for foreign readers. In illustration of this statement we may adduce

its reverence for the O. T. (x. 34 f.), its frequent quotations from the O. T. (fourteen in number), and its wide acquaintance with Scripture, both historical and prophetic (i. 21–23, iii. 14, v. 45–47, vi. 31, vii. 22, 42, viii. 56, &c.); its references to Jewish ablutions (ii. 6, iii. 25, xi. 55, xiii. 4), to the Jewish festivals and their ritual in their seasons (vii. 2, 37, x. 22, xi. 55, xix. 31), to the opportunities which Christ enjoyed of teaching publicly in the synagogues and the temple (xviii. 20), to the traffic carried on within the precincts of the temple on the occasion of the passover (ii. 13–16), to the Messianic expectations which existed among the Jews prior to the destruction of Jerusalem, and with which Jesus so often came into collision (i. 19–28, vi. 14 f., vii. 25–44, x. 24 f., xi. 47–53, xii. 34), to the practice of circumcision, even on the sabbath day (vii. 23), to the crime of blasphemy as a capital offence (xix. 7), to cases of ceremonial defilement (xviii. 28, xix. 31), to the burial rites of the Jews (xi. 44, xix. 40), to their belief in the uniform connexion between sin and suffering (ix. 2), to the attitude of the Jews towards Samaritans and women (iv. 9, 20, 27, viii. 48), to 'the Dispersion' as the Jews in foreign lands were called by their countrymen (vii. 35), to the low religious estimate in which Galilee was held at Jerusalem (vii. 41, 53), to the different Jewish sects and their opinions (ix. 16, x. 19), including the Sadducæan tenets of the chief priests, whom this Gospel represents as roused to action by the reported raising of Lazarus from the dead (xi. 45–53, xii. 10, 11), and to whom it assigns a place corresponding to that of the Sadducees in the Synoptic Gospels—the expression, 'the chief priests and the Pharisees' (vii. 32, xi. 47, 57, &c.), taking the place of 'the Pharisees and Sadducees' so frequently occurring in the other Gospels.

2. It shews an intimate acquaintance with the topography of Jerusalem and with the geography of Palestine generally. Interwoven with the narrative are allusions to the pool of Siloam (ix. 7), and to the pool of Bethesda

(v. 2) with its five porches, traces of which have been recently discovered by Herr Schick, of the Palestine Exploration Society (one of numerous instances in which similar confirmation has been found); to the temple treasury as a place where Jesus taught (viii. 20); to Solomon's porch as a winter promenade (x. 23); to the brook Kidron and its neighbourhood (xviii. 1); to Gabbatha and Pilate's judgement-seat (xix. 13); to Golgotha and its garden (xix. 17, 41); while in this Gospel alone are we told that it was from palm-trees that the people cut down branches to welcome Jesus on his triumphal entry into Jerusalem (xii. 12, 13). The author appears to be equally at home in the provinces—at 'Bethany beyond Jordan' (i. 28); at 'Cana of Galilee' (ii. 1); at Ænon, with its abundant supply of water in the neighbourhood of Salim (iii. 23); at Sychar (iv.), with its deep well associated with the memory of Jacob (ver. 11), in close proximity to Mount Gerizim, the Samaritan place of worship (ver. 20), with expansive cornfields in full view (ver. 35), and close to the land gifted to Joseph by his father (ver. 5); on the Sea of Galilee and its populous shores (vi); and at the quiet 'city called Ephraim,' 'near to the wilderness' (xi. 54)[1].

How difficult it would have been for a stranger to bring his narrative into such perfect harmony with its environment is well brought out by Professor W. M. Ramsay when he says, in discussing the authorship of the Book of Acts: 'It is impossible for any one to invent a tale whose scene lies in a foreign land without betraying in slight details his ignorance of the scenery and circumstances amid which the event is described as taking place. Unless the writer studiously avoids details, and confines himself to names and generalities, he is certain to commit numerous errors. Even the most laborious and minute study of the circumstances of the country in which he is to lay his scene, will not preserve him from such errors.

[1] See notes on the various passages above referred to.

He must live long and observe carefully in the country, if he wishes to invent a tale which will not betray his ignorance in numberless details. Allusions of French or German authors to English life supply the readiest illustration of this principle[1].' If this be true of writers at the present day, having the benefit of all the maps, guide-books, histories, and books of travel, which are now so readily available, what must have been the position of ancient writers, depending on the few books of information (often vague and inaccurate) which were then within reach!

3. Although written in the Greek language, its style of composition is in many respects Hebraic rather than Greek. It is generally free from the grammatical mistakes and eccentricities which betray the Hebrew origin of the Book of Revelation, but its vocabulary is very limited and its syntax is of the simplest kind. There is none of that highly organized structure of sentences depending on the use of numerous 'particles,' that is to be found in the Greek classics or even in the writings of Paul, who had spoken Greek from his youth. Generally each clause stands by itself, and is joined to the next by an 'and' or a 'but' or a 'therefore'—corresponding to the usual Hebrew conjunction 'vav.' In keeping with this is the occasional use of Hebrew words and names (Rabbi, Messiah, Cephas, Siloam, Gabbatha, Golgotha, Thomas, Nathanael), which are generally translated for the benefit of Gentile readers. The author also shews an understanding of the Hebrew word 'Iscariot' (man of Kerioth) by applying the name not only to Judas himself (as is done in the other Gospels), but also to his father Simon (vi. 71, R. V.); and, alone of the evangelists, he gives Peter's patronymic as 'son of John' (i. 42, R. V.: cf. 'Bar-Jonah,' Matt. xvi. 17)—meaning, according to its Hebrew original, 'son of the grace of God'—which lends additional significance to our Saviour's words in addressing Peter by this name on several im-

[1] *The Church in the Roman Empire*, p. 114.

portant occasions (i. 42, xxi. 15–17). Another Hebraic feature in the book is the prominence of the sacred numbers, three and seven—three passovers being recorded, three visits to Galilee, three sayings on the Cross, with seven miracles[1], seven forms of testimony to Christ[2], and seven symbolic affirmations of his own mission, beginning with the words, 'I am[3].' Add to this that its quotations from the O. T. are sometimes more faithful to the original than the LXX or any other Greek translation which was then in existence (e. g. at xii. 13, xiii. 8, xix. 37), and it will be seen that the Hebrew nationality of the author scarcely admits of controversy[4].

But, furthermore, we find on examination of the book that it is **so graphic in its delineation of character, and so circumstantial in many of its statements, as to bear the stamp of an immediate personal knowledge of the persons and events with which it deals.** It is to this Gospel, indeed, that we are chiefly indebted for our knowledge of the individual characteristics of the several apostles and of others with whom the Saviour came in contact. Thomas, for example, would only be a

[1] See ii. 1–11, iv. 46–54, v. 1–15, vi. 1–15, vi. 16–21, ix. 1–12, xi. 17–24. The miraculous draught of fishes at xxi. 1–12 took place after the Resurrection.

[2] The witness of the Father (v. 34, &c.), of the Son (viii. 14, &c.), of his works (x. 35, &c.), of Scripture (v. 39–46, &c.), of the Forerunner (i. 7, &c.), of the disciples (xv. 27, &c.), and of the Spirit (xv. 26, &c.).

[3] The bread of life, the light of the world, the door of the sheep, the good shepherd, the resurrection and the life, the way, and the true vine.

[4] The foregoing evidence is too strong to be affected by the author's frequent allusions to his countrymen as 'the Jews'—an expression sufficiently accounted for by the fact (1) that he was writing for churches composed for the most part of Gentile members, with whom he had been associating for many years, and (2) that he was separated from the Jewish community of our Lord's time not only by the new spiritual forces at work in Christianity, but also by the great historical chasm produced by the destruction of their city and temple.

name to us, if it were not for what is here recorded of him. The representation of Martha and Mary in the eleventh chapter fills in with marvellous delicacy the outline supplied by Luke (x. 38–42); while, in the ninth chapter, the character of the man born blind appears to be drawn from the life. Of precision in historical detail we have illustrations in the account of the circumstances under which Jesus acquired his first disciples (i. 35–51: cf. 29); in the incidental mention of the forty and six years the temple had been a-building (ii. 20), a statement which chronological data enable us to verify; in the exact specifications of time in iv. 6, 40, 52, xi. 6, 39, xii. 1, and of other and unusual circumstances in vi. 10–24; in the description of what took place at the arrest of Jesus in the garden, and in his examination before the chief priests and Pilate (chap. xviii); in the enumeration of the friends of Jesus who stood under the cross (xix. 25); in the account of the early visit paid by Peter and 'the other disciple whom Jesus loved' to the Saviour's tomb, and of the appearance of the risen Christ on several different occasions to Mary Magdalene and the disciples, and of his conversations with them (xx, xxi).

Closely akin to those features of the Gospel that have just been mentioned is **its intimate acquaintance with the inner life of Christ and his apostles.** Not only does it relate many conversations which took place between them, sometimes in the closest retirement, mentioning the names of the disciples who took part in the conversation, and what they severally said (vi. 5–8, 67–71, xi. 7–16, xii. 22, xiii, xiv, xx, xxi); but it also records the unexpressed feeling of the disciples at the well of Jacob (iv. 27; cf. xx. 12), and their mistaken thoughts on several occasions, as when Jesus said, 'I have meat to eat that ye know not of' (iv. 32), or again, 'Our friend Lazarus is fallen asleep' (xi. 11), or when he said to Judas in the upper room, 'That thou doest, do quickly' (xiii. 27 f.). It describes the effect produced on their minds by the miracle at Cana

(ii. 11), and the similar effect produced on the disciple whom Jesus loved by the sight of the empty tomb (xx. 8); it tells how at one time they divined the meaning of the Saviour's conduct as a fulfilment of O. T. prophecy (ii. 17), and at other times only apprehended the meaning of his words or deeds long after they occurred, when they were seen in the light of subsequent events (ii. 21–22, xii. 16).

The natural conclusion to which these various lines of evidence converge, namely, that the book was written by one of the apostles, is borne out by the statement in the prologue (i. 14), 'We beheld his glory, glory as of the only begotten from the Father,' and by the explicit declaration at the close of the last chapter (the whole of which seems to form a postscript added by the Apostle and endorsed by his companions): 'This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.' A previous verse of the same chapter (xxi. 20) shews that the writer here referred to is 'the disciple whom Jesus loved,' and who was also, no doubt, the eye-witness of the Crucifixion mentioned in xix. 35 (cf. ver. 26). The disciple in question is three times mentioned in association with Peter, and on one of these occasions he is described as 'reclining in Jesus' bosom' (xiii. 23 f., xx. 2 ff., xxi. 7). The obvious inference is that the disciple so designated was one of the sons of Zebedee, as they were admitted (along with Peter) to a closer intimacy with Jesus than the rest of the disciples (Mark v. 37, ix. 2, xiv. 33). This inference is confirmed by the remarkable circumstance that the two brothers are never mentioned by name in this Gospel, except in the second verse of the last chapter, where they are simply called 'the sons of Zebedee'—though (if we are right) it is from this source we derive our chief information regarding the Apostle John. The position assigned to the two brothers among the disciples in the passage just mentioned is much lower than is usual in the other Gospels, and confirms us in the supposition that it

was a certain feeling of modesty or reserve that led the author to veil his own name (i. 35–42, xviii. 15 f., xix. 26 f.), as well as that of his brother James (and his mother Salome, whom he nowhere mentions, except at xix. 25, where she is in all probability the person designated 'his mother's sister': see note there)—a circumstance all the more significant because he is in general very precise and explicit in his mode of designation. As between the two brothers, there can be no hesitation in assigning the authorship to John, since James early fell a victim to the Herodian persecution in 44 A.D. (Acts xii. 2). This conclusion is supported by the general tradition of the church, and it finds a curious confirmation in the fact that the author (unlike the Synoptical writers) sees no necessity for designating the Baptist by any other name than John, the reason evidently being that he knew no other of that name who could be mistaken for the Baptist.

It seems undeniable that if the Gospel did not issue from John, it must have been written by some Christian of the post-apostolic age who wished to pass for that Apostle. Those who deny the Johannine authorship would require to find a writer of that age possessed of the intellectual gifts and the spiritual elevation needed for the production of so sublime a work, and capable at the same time of claiming for his fabrications in the most solemn terms and with such wonderful success the authority of an eye-witness in the person of the last and, in a sense, the best known of the apostles. In this connexion we must remember that the transition from the apostles to the apostolic fathers is a great descent. As Peabody says:—'We have to go down to the fourth century, to the time of Chrysostom and Augustine, before we find any Christian writer whom it would not be absurd to regard as capable, even with the help of the Synoptic gospels, of putting together such discourses as those in the fourth gospel[1].'

[1] *The Fourth Gospel and its Authorship*, p. 115.

There are, however, certain objections to the Johannine authorship, of a more or less serious kind, that cannot be ignored in any discussion of the subject. The most obvious objection is that which arises from the marked divergence of the fourth Gospel from the Synoptics in its representation of Christ's ministry. In the Synoptics (so called because they give in one common view the same general outline), the ministry is almost entirely confined to Galilee, and includes only one visit to Jerusalem for the final celebration of the passover; whereas the fourth Gospel gives an account of five visits to the capital, mentioning at least three celebrations of the passover (ii. 13, vi. 4, xi. 55: cf. v. 1), and lays the scene of the ministry chiefly in Judæa. A still more important difference has been briefly expressed by designating the Synoptical Gospels as the *bodily* Gospels, and John's as the *spiritual* Gospel, the former relating chiefly to outward events connected with the Saviour's visible presence, reported for the most part without note or comment, while the latter represents the ideal and heavenly side of his personality and work. In the Synoptics, the kingdom of heaven and the fatherhood of God are Jesus' great themes, which he treats in a popular style, suitable for the multitude; but here he discourses in a lofty strain to Jewish hierarchy or select followers on his own claims to Divine authority and his unique relations to the Father, while his second coming, which the other Gospels connect with outward events, is identified in great measure with the promised gift of the Paraklete.

Now, as regards the differences of time and place, it is sufficient to point out that neither the Synoptics nor the fourth Gospel profess to give a complete account of Christ's ministry. So far from that, the writers frequently employ language which implies that they are aware of gaps in the narrative. For example, the fourth Gospel makes repeated allusions to Christ's residence and work in Galilee (iv. 43 ff. vii. 1 f.: cf. vi. 4), while expressions occur in the Synoptics, such as the Saviour's lamentation over Jerusalem (Matt.

xxiii. 37; Luke xiii. 34), which would be unintelligible if his ministry had been confined to Galilee. As to the duration of the whole ministry, it was regarded as so uncertain in the early church that we find Irenæus declaring, on the authority of those who had it from John himself, that Jesus had continued his ministry till he was forty years of age, though Irenæus knew from Luke iii. 24 that Jesus was about thirty years of age when he began to teach.

With regard to the peculiarity of the style and thought in the fourth Gospel, we have to bear in mind not only the personal characteristics of the author, but also the vast difference between the circumstances under which he wrote and those in which the earlier Gospels first came into existence. If we suppose him to have written about 85 A. D., an interval of more than half a century would have elapsed since the death of Jesus. During that time Christianity had spread into many lands and furnished subject for reflection to many minds, while the Jewish expectations and prejudices, which had clung to many of the earlier members of the church, had been in a great measure dissipated by the fall of Jerusalem. In these circumstances it was inevitable that the truths of the Gospel should be viewed in new lights and assume more speculative forms; and in Ephesus, as the great meeting-place of Oriental mysticism and Greek philosophy, the deeper questions and more theological aspects of the new religion would naturally claim a large measure of attention. Indeed, we have only to read Paul's Epistles to the Colossians and the Ephesians in order to see the process of transition going on[1].

[1] Among those who accept the tradition as to the Apostle's residence in Ephesus and the publication of the Gospel in his name, there is a difference of opinion with regard to the extent of his direct responsibility for its contents, some alleging the existence of a strong Alexandrian element in the book (cf. Acts xviii. 24), while others see in the points of resemblance between this Gospel and the Epistle to the Ephesians a proof of the influence of 'Paulinism.'

It is generally admitted that the earlier Gospels have reference to distinct types of thought for which they were severally adapted; and there is nothing surprising in the fact that the latest was designed to meet the need for a more intellectual presentation of Divine truth, as an antidote to the Gnostic speculations which were imperilling at one time the recognition of the Saviour's Divinity, and at another time that of his humanity[1]. It seems to be an illustration of the wisdom of Divine Providence that such a worthy exponent of this phase of the Gospel was found as the aged Apostle John, whose heart and mind had been so receptive of Divine truth even in his youth as to endear him to the Master above all his fellow disciples, and who was apparently better fitted than any other to understand the mystery of his divinely-human personality. It may be that his family connexions and his higher social position (cf. p. 29) fitted him from the first to enter more fully into the relations of Christ's gospel both to Jewish worship and to Gentile speculation. But at all events by the time he had reached old age he had enjoyed the influence of the Holy Spirit for a much longer period than any of the other disciples whose writings have been preserved to us, and had lived amid more intellectual surroundings than had fallen to their lot, so that it was only to be expected that when he wrote he would deal chiefly with subjects omitted in the other Gospels, and would treat these subjects from a different point of view from any they had been familiar with. In this light we see how natural it was for him to give a prominent place to the discourses which Christ addressed to the official and

[1] If the first Gospel represents Jesus in relation to the Jewish past, the second to the Roman present, the third to the Greek future: the fourth may be said to depict him in his relations to the universe, in that eternity in which past, present, and future are alike included. In keeping with this is its frequent use of the word *kosmos*, which occurs seventy-eight times, as compared with fifteen times in the Synoptics.

educated classes in Jerusalem, rather than to the more popular Galilæan teaching with which the earlier Gospels were occupied. He thus rendered a service in the field of sacred biography analogous to that of Plato, when he added his dialogues to the *Memorabilia* of Xenophon in order to perpetuate the teaching of his master Socrates—with this difference, however, that Plato's characters are for the most part imaginary.

While we thus recognize the unique character of the fourth Gospel in respect of its character and contents, it may be well at the same time to point out that there are passages in the Synoptics, e. g. Matt. v. 28 ff. ('I say unto you'), xi. 25–27, xv. 13, xxv. 31 ff.; Mark xiii. 31; Luke x. 22, which contain germs of the Christology set forth in John's Gospel[1].

There is however another objection taken to the book, relating to the genuineness of the discourses which are put into the mouth of Jesus. While it cannot be said that there are many traces of a later age in these discourses[2], it is alleged that in some cases they so merge in the reflections of the Evangelist that it is impossible to draw any clear line of demarcation between them (e. g. iii. 16–21); and, further, that he discourses ascribed to Jesus have a good deal in common with the First Epistle of John. There is considerable truth in these allegations, and in the face of them it is impossible to claim for the Evangelist that he has preserved the *ipsissima verba* of our Lord's discourses. Apart from this, such a supposition would be untenable, in view of the fact that the Apostle

[1] As regards the relations of this Gospel to the Apocalypse, it may be sufficient here to say that, amid all their apparent diversity, there are some striking points of similarity between them both in language and thought, while their unlikeness is largely accounted for by the different nature of the two books, as well as by the time and circumstances of their composition.

[2] The chief passages adduced in this connexion are iv. 38, v. 43, viii. 21, 24, x. 12, 16, xiv. 16, 26, xv. 6 f., xvi. 12 f., xvii. 2, 20.

had to act the part of a translator as well as a reporter, if it be the case, as is generally believed, that our Lord's usual speech was Aramaic. This fact of itself will account to a large extent for the similarity of style and diction which characterizes the whole Gospel as well as the first Epistle. To that extent it may be admitted that the Apostle's individuality has left its impress, as regards form and colouring, on the discourses he reports. But this is in no degree at variance with the doctrine of inspiration, properly understood. The Holy Spirit made use of the sacred writers not as mere penmen, but as Christian spokesmen; and the promised gift of the Paraklete who was to teach the disciples all things, and bring to their remembrance all that Jesus had said unto them (xv. 26), can hardly be supposed to imply a psychological miracle, which should supersede the ordinary laws of mind and memory. Neither can we infer from the grammatical form in which the speeches are cast (by the use of the first person) that the author undertakes to give a *verbatim* report. For the indirect form of speech (*Oratio Obliqua*) was much less used by ancient writers than it is with us; and in the writings of Greek and Roman historians, such as Thucydides and Livy, it is no uncommon thing to find speeches couched in the direct form, even when the historian is drawing largely on his own imagination in the composition of the speech. On the other hand, as regards thought, as distinguished from expression, we are justified in attributing any resemblance between the Gospel and Epistle to the influence exerted on the Apostle by the teaching of his Master during his earthly ministry rather than to the Apostle's own idiosyncrasy—a supposition which is borne out by the fact that with all the similarity between the two writings there is a striking absence from the Epistle of such pictorial teaching as we find in some passages of the gospel, especially the allegories of the shepherd and the vine (chapters x. and xv). These allegories are not to be found in the Synoptical

Gospels, though they form a point of contact with the parables which they report; and if the Apostle John was himself incapable of producing them, as his First Epistle seems to shew, the reasonable inference is that he owed them to the Saviour, to whom he expressly attributes them[1].

At the same time, taking the Gospel as a whole, there is room for difference of opinion, even among those who accept the Johannine authorship, as to the extent to which the writer's individuality has influenced his reproduction of the words and actions of his Master. Without losing faith in its essential trustworthiness as a faithful representation of certain aspects of our Lord's life and teaching, one may go so far as to say: 'Jesus cannot have had, at the same time, the style and method of teaching which the Synoptists describe and that which the Fourth Gospel reflects. We must therefore attribute the language, the color, and the form of these Johannine discourses to the evangelist. The Gospel of John is a distillation of the life and teaching of Jesus from the alembic of the apostle's own mind. It is his interpretation of the meaning of Christ's words, deeds, and person, derived from intimate personal relations with him, and colored and shaped by a long life of Christian thought and experience[2].'

But it is quite a different thing to pronounce the narrative unhistorical, and to regard the teaching as an amalgamation of Jewish and Greek speculations. In that case the portrait of Christ becomes a creation of the Church, and the Gospel is reduced to a theological romance.

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[1] As regards the objections which have been taken to the Gospel on account of (1) its *Logos* doctrine, (2) its unsupported testimony to the raising of Lazarus from the dead, and (3) its disagreement with the other Gospels as to the date of the Last Supper, reference may be made to the notes on these points to be found in connexion with the relative passages, viz. i. 1 ff., xi. 1 ff., and xiii. 1 ff.

[2] Stevens, *The Theology of the New Testament*, p. 172.

It only remains to add that an attempt has been made in some quarters, with various slight modifications, to account for the undoubted marks of authenticity in certain features of the book, without admitting its Johannine character as a whole, by supposing that the Apostle made notes of incidents not recorded in the other Gospels, or of discourses he remembered, and that one of his Greek disciples at Ephesus—an earlier and a nameless Origen, as Matthew Arnold describes him—used these notes as a nucleus in the composition of the Gospel[1]. But if there had been any such expansion or redaction of apostolic notes, we should surely have been able to detect in the structure of the book traces of its twofold origin. As a matter of fact, however, its unity and symmetry are admitted on all sides. It does not bear the impress at one time of a Jewish hand, at another of a Greek, but bears throughout the character of a work by a Christian of Jewish nationality who is writing for the benefit of Greek readers. Indeed, it is scarcely too much to say that the theory of a twofold authorship would never have been suggested but for an aversion to the theological contents of the book, and a desire to deprive it of the authority attaching to it as a work of the Apostle John. Even such a destructive critic as Schmiedel says: 'In the end we shall have to concur in the judgement of Strauss, that the fourth gospel is, like the seamless coat, not to be divided, but to be taken as it is' (*Encyc. Bib.* ii. 2556).

Life of the Apostle John.

We have no direct information regarding John's early life before he became a disciple of the Baptist. We know

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[1] Wendt (*Das Johannes-Evangelium*) seeks thus to explain away most of the miracles, and also part of the discourses and their alleged occasions, as non-apostolic additions.

that he was the younger son[1] of Zebedee, a Galilæan fisherman, and that he followed his father's calling (Mark i. 20). Zebedee appears to have been in good circumstances, as he had 'hired servants' (Mark i. 20), and his wife Salome was among the women who followed Jesus from Galilee to Jerusalem, 'ministering unto him' (Matt. xxvii. 55, 56; Mark xv. 40 f., xvi. 1), while there is some reason to think that John himself had a house in Jerusalem (xix. 27), and was personally acquainted with the high priest (xviii. 15)[2]. In the Book of Acts (iv. 13) he is described (in common with Peter) as 'unlearned and ignorant,' which shews that he was unacquainted with the Rabbinical lore imparted in the theological seminaries where the religious teachers of the nation were trained. But all Jewish children received a good elementary education in the schools attached to the synagogues, and there is no reason to doubt that John was well versed in the O. T. Scriptures, with which the author of the fourth Gospel appears to have been acquainted in the original (see p. 19), while his residence in Galilee would also bring him into contact with Greek civilization and help to prepare him for the great part he was one day to play at Ephesus in bridging over the gulf between reason and revelation. Before joining the fellowship of the Baptist he had doubtless come under the influence of the Messianic hopes which were then so prevalent not only in Palestine but in many other countries where Jewish ideas had penetrated, and which in John's early boyhood had led to the sanguinary revolt under Judas the Galilæan

[1] Hence the name of his brother James generally takes precedence of his, though by the time Luke wrote, John was recognized to be the greater of the two, and the order is reversed on two important occasions (Luke ix. 28, cf. verse 54; Acts i. 13, R.V.: cf. Acts xii. 2).

[2] It has been suggested by Caspari that Jesus may have been the guest of John during those visits to Jerusalem of which the latter gives such a full account in his Gospel.

(Acts v. 37), whose cry, as Josephus tells us, was that God was to be their only ruler and lord (*Ant.* xviii. 1). But by the time the Apostle had attained to manhood a leader of a different kind had made his appearance. Attracted by the moral earnestness and zeal of the great preacher of repentance, the young Galilæan, with the religious enthusiasm of his race and of his class, had repaired to the scene of the Baptist's ministry many miles to the south of Galilee, along with Andrew and Peter, who belonged to Bethsaida (i. 44), near the northern end of the lake, and whose fellow townsmen or near neighbours the sons of Zebedee appear to have been (Luke v. 10). Through the testimony of the Baptist John was led to attach himself to Jesus, along with the two friends just mentioned, as we learn from the opening chapter of his Gospel, where he gives a graphic account of the circumstances under which this memorable event in their lives took place (i. 35–42); and not improbably his brother James was at the same time brought to Jesus through his instrumentality (see on i. 41). After having his faith confirmed by the miracle at Cana (ii. 11), he seems to have accompanied Jesus to Jerusalem (ii. 17, 22), where he beheld other signs of superhuman power and wisdom, and to have been also with him on his way through Samaria to Galilee (iv. 3 ff.). He then returned to his former occupation and continued at it for a short time, until a definite call came to him to give up his worldly employments and attach himself to Jesus as a permanent disciple (Matt. iv. 21, 22; Mark i. 19, 20; Luke v. 8–11). A little later we find him formally designated as one of the twelve apostles (Matt. x. 1 ff.; Mark iii. 14 ff.).

His mother appears to have been a sister of the Virgin Mary (see on xix. 25: cf. Mark xv. 40); and to their mother both he and his brother James seem to have been largely indebted for their religious enthusiasm (Matt. xx. 20 ff.). They received from Jesus the surname of *Boanerges* ('Sons of thunder,' Mark iii. 17: cf. John xvii.

12; Acts iv. 36), on account of the latent fervour and vehemence of their nature, which occasionally broke out (Mark ix. 38; Luke ix. 49–54; Mark x. 35 ff., especially 39[a]) and are even traceable in John's writings (cf. iii. 36; 2 John 10; Rev. ii. 2), although in general he seems to have been of a calm and contemplative spirit, as we might expect from his intimacy with the Saviour. The two brothers, along with Peter, enjoyed a closer fellowship with Jesus than any of the other disciples (Matt. xvii. 1 ff., xxvi. 37 ff., Mark v. 37 ff.); but, of the three, John received the largest share of the Master's confidence, being described as 'the disciple whom Jesus loved,' and as reclining in Jesus' bosom at the Last Supper (xix. 26, xxi. 7, 20, xiii. 23). In all probability his spiritual perceptions and intuitions were keener than those of any of the other apostles, and hence, to a large extent, the mystical character of his Gospel.

During Christ's trial John was a close and deeply interested observer (xviii. 15 f.). Along with Mary and several other devoted women he followed the procession to the cross, where he received from his dying Master a charge to act the part of a son to the bereaved mother, which he promptly and faithfully carried out (xviii. 15, 16, xix. 25, 26). On the resurrection morning he repaired with Peter to the Master's tomb, where the fact that Christ had indeed risen from the dead first dawned upon him, so that 'he saw and believed' (xx. 1 ff.: cf. Luke xxii. 8). The faith thus awakened was confirmed by the interviews which, along with the other disciples, he was privileged to hold with the risen Saviour (xx. 19–29, xxi. 1 ff.), during the last of which Jesus alluded to John's future in terms that led to a mistaken belief among the brethren that he 'should not die' (xxi. 23).

After the Ascension the close fellowship between Peter and John still continued. We find them associated in the healing of the lame man at the door of the temple, and in the preaching of Christ in Jerusalem notwithstanding

the threats of the Sanhedrin (Acts iii. and iv). A few years later the two went as colleagues on an apostolic mission to Samaria, where they were the means of bestowing the Holy Ghost on those whom Philip had already converted and baptized. It is characteristic of John, as a man of a retiring disposition, that he always allowed Peter to take precedence of him in public, and it is largely owing to this fact that not a single discourse of John's is recorded in the Book of Acts. But we know that he still continued to be revered as a leader of the church, for we find Paul referring to him (Gal. ii. 9) as one of those who were 'reputed to be pillars' (Peter and James being the others so designated), apparently in connexion with the council of Jerusalem (c. 50 A. D.), whose decisions were the means of rescuing the church from the shackles of Judaism.

About 66 A. D., on the outbreak of the war which led to the destruction of Jerusalem, John probably removed to Pella, on the other side of the Jordan, along with the great body of the Christians, who, as Eusebius tells us, fled from Jerusalem in accordance with the prophetic counsels of their Lord (Matt. xxiv. 16). At a later period, according to a general and well-supported tradition (for which we have the authority of Irenæus and Papias and the Muratorian Fragment already referred to, as well as of Polycrates, bishop of Ephesus, and Clement of Alexandria, both of whom flourished at the close of the second century), John settled in the great city of Ephesus, where Andrew and Philip are also said to have resided in their later years. Neither in the Book of Acts nor in any of Paul's Epistles do we find mention of John's presence in any part of Asia Minor, from which it seems likely that it was not till after the fall of Jerusalem (70 A.D.) that he took up his abode in Ephesus.

It was in that city, which had now become the chief centre of Christianity as the result of Paul's evangelistic labours (Acts xix), and was beginning to be infected with

baptized with his baptism (Mark x. 38 f.). Other traditions about his rising out of his grave and appearing from time to time in the course of the centuries, his continuing alive in the grave and causing the ground to heave with his breathing (cf. xxi. 23), and even his wearing the sacerdotal plate upon his forehead (Exod. xxviii. 38, cf. xviii. 16) are proofs of the honour and the superstitious reverence in which his memory was held. While there is but a small residuum of fact in many of the legends that have thus gathered round his name, we have no reason to doubt that the Apostle died a natural death, in extreme old age, carrying with him to the grave the deepest reverence and affection of the churches of Asia Minor, and destined by his writings to exert a marvellous influence on the mind of Christendom in all generations.

The Aim and Method of the Gospel.

Regarding the purpose for which the Gospel was written we are not left merely to form an opinion from its contents, as several of the early church Fathers have handed down traditions on the subject. The following statement is found in the Muratorian Fragment, probably our earliest witness (c. 170 A.D.): 'The author of the fourth gospel was John, one of the disciples. He said to his fellow disciples and bishops who entreated him, "Fast with me for three days from to-day, and whatever shall be made known to each of us, for or against, let us relate it to each other." On the same night it was revealed to Andrew, one of the apostles, that John should relate all things in his own name with revision by them all. And, therefore, though various elements are taught in the several books of the gospels, this makes no difference to the faith of believers, since all things are set forth in all of them by one supreme spirit, about the nativity, the passion, the resurrection, the conversation with the disciples, and his double advent, the first in humble guise which (has taken

place), the second in the glory of royal power, which is to come. What wonder, therefore, is it if John so emphatically brings forward, even in his epistle, each detail, saying in his own person, "What we have seen with our eyes, and heard with our ears, and our hands have handled, these things have we written unto you." For he thus professes that he was not only an eye-witness, but also a hearer, and more than this, a writer in order, of all the wonderful works of the Lord.'

The reference here to the 'fellow disciples' who were to confirm John's testimony, as if the other apostles were still alive when he wrote, does not tally with other traditions and has brought the statement somewhat into discredit. Probably Irenæus is a safer guide when he says: 'John, the disciple of the Lord, preaches this faith, and seeks, by the proclamation of his gospel, to remove that error which by Cerinthus had been disseminated among men, and previously by those termed Nicolaitanes, which are an offshoot of that knowledge falsely so called, that he might confound and persuade them that there is but one God, who made all things by His Word' (*Adv. Haer.* lib. iii, chap. xi. 7). Clement of Alexandria says: 'John, perceiving that what had reference to the body was clearly set forth in the other gospels, and being encouraged by his familiar friends, and urged by the Spirit, composed a spiritual gospel.' In the early part of the fourth century the historian Eusebius says: 'The three gospels previously written having come into general circulation, and also having been handed to him (John), they say that he admitted them, giving his testimony to their truth; but alleging that there was wanting in the narration the account of the things done by Christ at the commencement of his ministry. And this was the truth; for it is evident that the other three evangelists only wrote the deeds of our Lord for one year after the imprisonment of John the Baptist, and intimated this in the very beginning of their history' (*H. E.* vi. 14, iii. 24).

We thus see that according to the earliest traditions the Gospel had a twofold object, theological and historical. That it was designed to serve the interests of theology is manifest to every thoughtful reader. To a certain extent it is polemical, being designed to counteract the Gnostic[1] and Ebionite[2] heresies which were beginning to infect the churches of Asia Minor. But its teaching is of a positive and constructive character, and was doubtless intended to provide the church with a true Christology. This is evident from the terms of the prologue or introduction, which strikes the keynote of the whole Gospel, representing Jesus (under the title of *Logos*, for which see on i. 1) as the perfect manifestation of the Divine Being, the only source of life and light, in human form, and, as such, the object, on the one hand, of saving faith, and the occasion, on the other hand, of the world's unbelief. The whole book is an elaboration of this sublime thought, wrought out with a singular union of depth and simplicity—in close historical relation with the Lord's visits to Jerusalem at the national feasts, when he had occasion to press his claims, as the Revealer of the Father, upon the teachers of religion, in connexion with the national expectation of the Messiah. This revelation, attested by various forms of Divine witness-bearing[3] (including miracles, which are always called 'signs' in this Gospel as expressions of Christ's glory), may be said to reach a climax in xii. 36 f.: 'These things spake Jesus, and he departed, and hid

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[1] See p. 14, note.

[2] The Ebionite heresy was so called from a Hebrew word meaning *poor*, the early Jewish Christians being noted for their poverty. They denied the Divinity of the Saviour, while admitting his Messiahship, and maintained the continued obligation of the Jewish law.

[3] A striking illustration of the prominence of this feature in the book is afforded by the fact that it is as a witness to Christ, and in no other capacity, that John the Baptist is introduced into the narrative, whereas in the Synoptics there are many points of general interest attaching to his ministry.

himself from them. But though he had done so many signs before them, yet they believed not on him.' The remainder of the book depicts, on the one hand, the downward course of the world's unbelief, leading to the Crucifixion, and, on the other, the perfecting of the disciples' faith, which attains its final and typical expression in the slowly-matured and deep-rooted confession of the doubting Thomas, 'My Lord and my God' (xx. 28).

As already indicated, the fourth Gospel contains very few incidents of the ministry in Galilee, and passes over long intervals, e.g. the period between the Feast of the Passover (vi. 4) and the Feast of Tabernacles (vii. 2), during which time it expressly mentions that 'Jesus walked in Galilee.' In these respects, as well as in its unexplained allusions (i. 32, 40, iii. 5, 13, 24, vi. 62, 70, xx. 17), to which we find a key in the Synoptics, it takes for granted an acquaintance with the earlier Gospels and bears out the character assigned to it by the church Fathers of being designed to supplement these narratives. The matter which it contains in common with the three other Gospels is very limited in extent, but of the most profound significance, viz. the miraculous feeding of the multitude (including the walking on the Sea of Galilee), and the death and resurrection of Christ. A crucified and risen Saviour who can say of himself, 'I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst,'—this is the essence of the four Gospels, as it is the essence of Christianity symbolized in the Lord's Supper; and the final object of the Christian revelation is summed up by the last of the apostles when he says: 'These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name' (xx. 31).

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THE GOSPEL ACCORDING TO ST. JOHN

AUTHORIZED VERSION

THE GOSPEL ACCORDING TO

ST. JOHN

Chap. 1

1 In the beginning was the Word, and the Word
2 was with God, and the Word was God. The same
3 was in the beginning with God. All things were
made by him; and without him was not any thing
4 made that was made. In him was life; and the
5 life was the light of men. And the light shineth
in darkness; and the darkness comprehended it not.

Word or Logos in relation to God and the universe.

6 There was a man sent from God, whose name
7 *was* John. The same came for a witness, to bear
witness of the Light, that all *men* through him
8 might believe. He was not that Light, but *was sent*
9 to bear witness of that Light. *That* was the true
Light, which lighteth every man that cometh into
o the world. He was in the world, and the world
was made by him, and the world knew him not.
1 He came unto his own, and his own received him
2 not. But as many as received him, to them gave
he power to become the sons of God, *even* to them
3 that believe on his name: which were born, not of
blood, nor of the will of the flesh, nor of the will
of man, but of God.

Historic manifestation of the Word.

Chap. 1

The Incarnation and its spiritual results.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

John the Baptist's testimony. His answer to the deputation from Jerusalem.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh
30 away the sin of the world. This is he of whom I said, After me cometh a man which is preferred
31 before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water
32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode
33 upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which
34 baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

The Baptist's public recognition of the Saviour.

35 Again the next day after John stood, and two of
36 his disciples; and looking upon Jesus as he walked,
37 he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus.
38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted,
39 Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The Baptist's testimony accepted by two of his disciples.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.
41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is,
42 being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt

Jesus' first disciples and their testimony.

Chap. 1

be called Cephas, which is by interpretation, A stone. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Testimony of nature—the 'beginning of his signs.'

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto

6 you, do *it*. And there were set there six waterpots of stone, after the manner of the purifying of the
7 Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water.
8 And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the
9 governor of the feast. And they bare *it*. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor
10 of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine
11 until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Short visit to Capernaum.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Cleansing of the temple and the Jews' demand for a sign.

13 And the Jews' passover was at hand, and Jesus
14 went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and
15 the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew
16 the tables; and said unto them that sold doves, Take these things hence; make not my Father's
17 house an house of merchandise. And his disciples remembered that it was written, The zeal of thine
18 house hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto

Chap. 2

us, seeing that thou doest these things? Jesus 19
answered and said unto them, Destroy this temple,
and in three days I will raise it up. Then said the 20
Jews, Forty and six years was this temple in build-
ing, and wilt thou rear it up in three days? But 21
he spake of the temple of his body. When there- 22
fore he was risen from the dead, his disciples
remembered that he had said this unto them;
and they believed the scripture, and the word
which Jesus had said.

A superficial faith, resting on miracles, is not accepted by Jesus.

Now when he was in Jerusalem at the passover, 23
in the feast *day*, many believed in his name, when
they saw the miracles which he did. But Jesus 24
did not commit himself unto them, because he
knew all *men*, and needed not that any should 25
testify of man: for he knew what was in man.

His conversation with Nicodemus and the Evangelist's reflections upon it.

There was a man of the Pharisees, named Nico- 3
demus, a ruler of the Jews: the same came to
Jesus by night, and said unto him, Rabbi, we know
that thou art a teacher come from God: for no
man can do these miracles that thou doest, except
God be with him. Jesus answered and said unto
him, Verily, verily, I say unto thee, Except a man
be born again, he cannot see the kingdom of God.
Nicodemus saith unto him, How can a man be
born when he is old? can he enter the second
time into his mother's womb, and be born? Jesus
answered, Verily, verily, I say unto thee, Except
a man be born of water and *of* the Spirit, he cannot
enter into the kingdom of God. That which is
born of the flesh is flesh; and that which is born
of the Spirit is spirit. Marvel not that I said unto
thee, Ye must be born again. The wind bloweth

where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
9 Nicodemus answered and said unto him, How can
10 these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not
11 these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have
12 seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?
13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man
14 which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of
15 man be lifted up: that whosoever believeth in him
16 should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not
17 perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but
18 that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only be-
19 gotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds
20 were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds
21 should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Chap. 3

Ministry in Judæa. His disciples baptizing. Attitude of John the Baptist.

After these things came Jesus and his disciples 22
into the land of Judæa; and there he tarried with
them, and baptized. And John also was baptizing 23
in Ænon near to Salim, because there was much
water there: and they came, and were baptized.
For John was not yet cast into prison. Then 24,
there arose a question between *some* of John's
disciples and the Jews about purifying. And 26
they came unto John, and said unto him, Rabbi,
he that was with thee beyond Jordan, to whom
thou barest witness, behold, the same baptizeth,
and all *men* come to him. John answered and 27
said, A man can receive nothing, except it be
given him from heaven. Ye yourselves bear me 28
witness, that I said, I am not the Christ, but that
I am sent before him. He that hath the bride is 29
the bridegroom: but the friend of the bridegroom,
which standeth and heareth him, rejoiceth greatly
because of the bridegroom's voice: this my joy
therefore is fulfilled. He must increase, but I *must* 30
decrease. He that cometh from above is above 31
all: he that is of the earth is earthly, and speaketh
of the earth: he that cometh from heaven is above
all. And what he hath seen and heard, that he 32
testifieth; and no man receiveth his testimony.
He that hath received his testimony hath set to 33
his seal that God is true. For he whom God hath 34
sent speaketh the words of God: for God giveth
not the Spirit by measure *unto him*. The Father 35
loveth the Son, and hath given all things into his
hand. He that believeth on the Son hath ever- 36
lasting life: and he that believeth not the Son shall
not see life; but the wrath of God abideth on him.

Chap. 4

Jesus in Samaria. His conversation with the woman at Jacob's well.

4 When therefore the Lord knew how the Pharisees
had heard that Jesus made and baptized more dis-
2 ciples than John, (though Jesus himself baptized
3 not, but his disciples,) he left Judæa, and departed
4 again into Galilee. And he must needs go through
5 Samaria. Then cometh he to a city of Samaria,
which is called Sychar, near to the parcel of ground
6 that Jacob gave to his son Joseph. Now Jacob's
well was there. Jesus therefore, being wearied with
his journey, sat thus on the well: *and* it was about
7 the sixth hour. There cometh a woman of Samaria
to draw water: Jesus saith unto her, Give me to
8 drink. (For his disciples were gone away unto the
9 city to buy meat.) Then saith the woman of
Samaria unto him, How is it that thou, being a
Jew, askest drink of me, which am a woman of
Samaria? for the Jews have no dealings with the
10 Samaritans. Jesus answered and said unto her, If
thou knewest the gift of God, and who it is that
saith to thee, Give me to drink; thou wouldest
have asked of him, and he would have given thee
11 living water. The woman saith unto him, Sir,
thou hast nothing to draw with, and the well is
deep: from whence then hast thou that living
12 water? Art thou greater than our father Jacob,
which gave us the well, and drank thereof himself,
13 and his children, and his cattle? Jesus answered
and said unto her, Whosoever drinketh of this water
14 shall thirst again: but whosoever drinketh of the
water that I shall give him shall never thirst; but
the water that I shall give him shall be in him
a well of water springing up into everlasting life.
15 The woman saith unto him, Sir, give me this

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water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*.

16 17 18 19 20 21 22 23 24 25 26

The ready faith of the Samaritans, an illustration of the joy of harvest.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, Master, eat. But

27 28 29 30 31 32

he said unto them, I have meat to eat that ye know
33 not of. Therefore said the disciples one to another,
34 Hath any man brought him *ought* to eat? Jesus
saith unto them, My meat is to do the will of him
35 that sent me, and to finish his work. Say not ye,
There are yet four months, and *then* cometh harvest?
behold, I say unto you, Lift up your eyes, and look
on the fields; for they are white already to harvest.
36 And he that reapeth receiveth wages, and gathereth
fruit unto life eternal: that both he that soweth
37 and he that reapeth may rejoice together. And
herein is that saying true, One soweth, and another
38 reapeth. I sent you to reap that whereon ye be-
stowed no labour: other men laboured, and ye are
39 entered into their labours. And many of the
Samaritans of that city believed on him for the
saying of the woman, which testified, He told me
40 all that ever I did. So when the Samaritans were
come unto him, they besought him that he would
tarry with them: and he abode there two days.
41 And many more believed because of his own word;
42 and said unto the woman, Now we believe, not
because of thy saying: for we have heard *him* our-
selves, and know that this is indeed the Christ, the
Saviour of the world.

Jesus now welcomed by the Galilæans.

43 Now after two days he departed thence, and
44 went into Galilee. For Jesus himself testified, that
a prophet hath no honour in his own country.
45 Then when he was come into Galilee, the Galilæans
received him, having seen all the things that he
did at Jerusalem at the feast: for they also went
unto the feast.

46 So Jesus came again into Cana of Galilee, where

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he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

Healing of the Capernaum nobleman's son.

When he heard that Jesus was come out of 47
Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then 48
said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith 49
unto him, Sir, come down ere my child die. Jesus 50
saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was 51
now going down, his servants met him, and told *him*, saying, Thy son liveth. Then enquired he of 52
them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* 53
at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This *is* again the second miracle *that* Jesus 54
did, when he was come out of Judæa into Galilee.

In Jerusalem. Healing of the sick man on the sabbath day, and consequent hostility of the Jews.

After this there was a feast of the Jews; and 5
Jesus went up to Jerusalem. Now there is at Jeru- 2
salem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.
In these lay a great multitude of impotent folk, of 3
blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain 4
season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had 5
an infirmity thirty and eight years. When Jesus 6

saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt
7 thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
8 Jesus saith unto him, Rise, take up thy bed, and
9 walk. And immediately the man was made whole, and took up his bed, and walked: and on the
10 same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.
11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude
14 being in *that* place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come
15 unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole.
16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these
17 things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work.
18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Perfect harmony between

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do

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the Father and His plenipotentiary, the Son.

nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth 20
the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father 21
raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will. For the 22
Father judgeth no man, but hath committed all judgment unto the Son: that all *men* should 23
honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, 24
I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, 25
I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the 26
Father hath life in himself; so hath he given to the Son to have life in himself; and hath given 27
him authority to execute judgment also, because he is the Son of man. Marvel not at this: for 28
the hour is coming, in the which all that are in the graves shall hear his voice, and shall come 29
forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own 30
self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

If I bear witness of myself, my witness is not 31

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32 true. There is another that beareth witness of me; and I know that the witness which he witnesseth
33 of me is true. Ye sent unto John, and he bare
34 witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be
35 saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of
37 me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time,
38 nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye
39 believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they
40 which testify of me. And ye will not come to me,
41 that ye might have life. I receive not honour
42 from men. But I know you, that ye have not the
43 love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from
45 God only? Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even*
46 Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote
47 of me. But if ye believe not his writings, how shall ye believe my words?

Jesus adduces Divine testimony in his favour.

In Galilee. The feeding of the

6 After these things Jesus went over the sea of
2 Galilee, which is *the sea* of Tiberias. And a great

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five thousand.

multitude followed him, because they saw his miracles which he did on them that were diseased.
And Jesus went up into a mountain, and there he 3
sat with his disciples. And the passover, a feast 4
of the Jews, was nigh. When Jesus then lifted up 5
his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove 6
him: for he himself knew what he would do.
Philip answered him, Two hundred pennyworth of 7
bread is not sufficient for them, that every one of them may take a little. One of his disciples, 8
Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, 9
and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. 10
Now there was much grass in the place. So the men sat down, in number about five thousand.
And Jesus took the loaves; and when he had given 11
thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they 12
were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
Therefore they gathered *them* together, and filled 13
twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had 14
seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.
When Jesus therefore perceived that they would 15
come and take him by force, to make him a king, he departed again into a mountain himself alone.

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Jesus walking on the Sea of Galilee.

16 And when even was *now* come, his disciples went
17 down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was
18 now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew.
19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were
20 afraid. But he saith unto them, It is I; be not
21 afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The people seek Jesus and find him in Capernaum.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples
23 were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)
24 when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping,
25 and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

Discourse concerning the Bread of Life.

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves,
27 and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

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Then said they unto him, What shall we do, that 28
we might work the works of God? Jesus answered 29
and said unto them, This is the work of God, that
ye believe on him whom he hath sent. They said 30
therefore unto him, What sign shewest thou then,
that we may see, and believe thee? what dost thou
work? Our fathers did eat manna in the desert; 31
as it is written, He gave them bread from heaven
to eat. Then Jesus said unto them, Verily, verily, 32
I say unto you, Moses gave you not that bread from
heaven; but my Father giveth you the true bread
from heaven. For the bread of God is he which 33
cometh down from heaven, and giveth life unto the
world. Then said they unto him, Lord, evermore 34
give us this bread. And Jesus said unto them, 35
I am the bread of life: he that cometh to me shall
never hunger; and he that believeth on me shall
never thirst. But I said unto you, That ye also have 36
seen me, and believe not. All that the Father 37
giveth me shall come to me; and him that cometh
to me I will in no wise cast out. For I came down 38
from heaven, not to do mine own will, but the will
of him that sent me. And this is the Father's will 39
which hath sent me, that of all which he hath given
me I should lose nothing, but should raise it up
again at the last day. And this is the will of him 40
that sent me, that every one which seeth the Son,
and believeth on him, may have everlasting life:
and I will raise him up at the last day. The Jews 41
then murmured at him, because he said, I am the
bread which came down from heaven. And they 42
said, Is not this Jesus, the son of Joseph, whose
father and mother we know? how is it then that he

43 saith, I came down from heaven? Jesus therefore
answered and said unto them, Murmur not among
44 yourselves. No man can come to me, except the
Father which hath sent me draw him: and I will
45 raise him up at the last day. It is written in the
prophets, And they shall be all taught of God.
Every man therefore that hath heard, and hath
46 learned of the Father, cometh unto me. Not that
any man hath seen the Father, save he which is
47 of God, he hath seen the Father. Verily, verily,
I say unto you, He that believeth on me hath ever-
,49 lasting life. I am that bread of life. Your fathers
did eat manna in the wilderness, and are dead.
50 This is the bread which cometh down from heaven,
51 that a man may eat thereof, and not die. I am
the living bread which came down from heaven:
if any man eat of this bread, he shall live for ever:
and the bread that I will give is my flesh, which
52 I will give for the life of the world. The Jews
therefore strove among themselves, saying, How
53 can this man give us *his* flesh to eat? Then Jesus
said unto them, Verily, verily, I say unto you,
Except ye eat the flesh of the Son of man, and
54 drink his blood, ye have no life in you. Whoso
eateth my flesh, and drinketh my blood, hath
eternal life; and I will raise him up at the last
55 day. For my flesh is meat indeed, and my blood
56 is drink indeed. He that eateth my flesh, and
drinketh my blood, dwelleth in me, and I in him.
57 As the living Father hath sent me, and I live
by the Father: so he that eateth me, even he
58 shall live by me. This is that bread which came
down from heaven: not as your fathers did eat

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manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

Different effects of the discourse upon the hearers. Peter's confession

Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What* and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

Jesus prolongs his stay in Galilee.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

Controversy

Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart

hence, and go into Judæa, that thy disciples also
4 may see the works that thou doest. For *there*
is no man *that* doeth any thing in secret, and
he himself seeketh to be known openly. If thou
5 do these things, shew thyself to the world. For
6 neither did his brethren believe in him. Then
Jesus said unto them, My time is not yet come:
7 but your time is alway ready. The world cannot
hate you; but me it hateth, because I testify of it,
8 that the works thereof are evil. Go ye up unto
this feast: I go not up yet unto this feast; for my
9 time is not yet full come. When he had said
these words unto them, he abode *still* in Galilee.
10 But when his brethren were gone up, then went
he also up unto the feast, not openly, but as it
11 were in secret. Then the Jews sought him at the
12 feast, and said, Where is he? And there was much
murmuring among the people concerning him: for
some said, He is a good man: others said, Nay;
13 but he deceiveth the people. Howbeit no man
spake openly of him for fear of the Jews.

with his brethren, and conjectures of the people in Jerusalem.

14 Now about the midst of the feast Jesus went
15 up into the temple, and taught. And the Jews
marvelled, saying, How knoweth this man letters,
16 having never learned? Jesus answered them, and
said, My doctrine is not mine, but his that sent
17 me. If any man will do his will, he shall know
of the doctrine, whether it be of God, or *whether*
18 I speak of myself. He that speaketh of himself
seeketh his own glory: but he that seeketh his
glory that sent him, the same is true, and no un-
19 righteousness is in him. Did not Moses give you
the law, and *yet* none of you keepeth the law?

At the Feast of Tabernacles. Controversy with various classes, leading to hostile action of the Sanhedrin.

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Why go ye about to kill me? The people answered 20
and said, Thou hast a devil: who goeth about to
kill thee? Jesus answered and said unto them, 21
I have done one work, and ye all marvel. Moses 22
therefore gave unto you circumcision; (not because
it is of Moses, but of the fathers;) and ye on the
sabbath day circumcise a man. If a man on the 23
sabbath day receive circumcision, that the law of
Moses should not be broken; are ye angry at
me, because I have made a man every whit whole
on the sabbath day? Judge not according to the 24
appearance, but judge righteous judgment. Then 25
said some of them of Jerusalem, Is not this he,
whom they seek to kill? But, lo, he speaketh 26
boldly, and they say nothing unto him. Do the
rulers know indeed that this is the very Christ?
Howbeit we know this man whence he is: but 27
when Christ cometh, no man knoweth whence
he is. Then cried Jesus in the temple as he 28
taught, saying, Ye both know me, and ye know
whence I am: and I am not come of myself, but
he that sent me is true, whom ye know not. But 29
I know him: for I am from him, and he hath sent
me. Then they sought to take him: but no man 30
laid hands on him, because his hour was not yet
come. And many of the people believed on him, 31
and said, When Christ cometh, will he do more
miracles than these which this *man* hath done?

The Pharisees heard that the people murmured 32
such things concerning him; and the Pharisees
and the chief priests sent officers to take him.
Then said Jesus unto them, Yet a little while am 33
I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and
35 where I am, *thither* ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the
36 Gentiles? What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

Renewed controversy on the last day of the feast.

37 In the last day, that great *day* of the feast, Jesus
38 stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall
39 flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;*
40 because that Jesus was not yet glorified.) Many of the people therefore, when they heard this
41 saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall
42 Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where
43 David was? So there was a division among the
44 people because of him. And some of them would have taken him; but no man laid hands on him.
45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye
46 not brought him? The officers answered, Never
47 man spake like this man. Then answered them
48 the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?
49 But this people who knoweth not the law are
50 cursed. Nicodemus saith unto them, (he that came

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to Jesus by night, being one of them,) Doth our law judge *any* man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 51 52

And every man went unto his own house. Jesus went unto the mount of Olives. 53 8. 1

The case of the woman taken in adultery.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.* So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. 2 3 4 5 6 7 8 9 10 11

Then spake Jesus again unto them, saying, I am 12

the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Jesus proclaims himself as the light of the world.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. I have many things to say and to judge of you: but

The Jews warned against the consequences of their unbelief.

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he that sent me is true; and I speak to the world
those things which I have heard of him. They 27
understood not that he spake to them of the Father.
Then said Jesus unto them, When ye have lifted 28
up the Son of man, then shall ye know that I am
he, and *that* I do nothing of myself; but as my
Father hath taught me, I speak these things. And 29
he that sent me is with me: the Father hath not
left me alone; for I do always those things that
please him. As he spake these words, many be- 30
lieved no him.

True freedom and spiritual sonship.

Then said Jesus to those Jews which believed 31
on him, If ye continue in my word, *then* are ye my
disciples indeed; and ye shall know the truth, 32
and the truth shall make you free. They answered 33
him, We be Abraham's seed, and were never in
bondage to any man: how sayest thou, Ye shall be
made free? Jesus answered them, Verily, verily, I 34
say unto you, Whosoever committeth sin is the
servant of sin. And the servant abideth not in the 35
house for ever: *but* the Son abideth ever. If the 36
Son therefore shall make you free, ye shall be free
indeed. I know that ye are Abraham's seed; but 37
ye seek to kill me, because my word hath no place
in you. I speak that which I have seen with my 38
Father: and ye do that which ye have seen with
your father. They answered and said unto him, 39
Abraham is our father. Jesus saith unto them, If
ye were Abraham's children, ye would do the
works of Abraham. But now ye seek to kill 40
me, a man that hath told you the truth, which I
have heard of God: this did not Abraham. Ye 41
do the deeds of your father. Then said they to

him, We be not born of fornication; we have one
42 Father, *even* God. Jesus said unto them, If God
were your Father, ye would love me: for I pro-
ceeded forth and came from God; neither came
43 I of myself, but he sent me. Why do ye not
understand my speech? *even* because ye cannot
44 hear my word. Ye are of *your* father the devil,
and the lusts of your father ye will do. He was
a murderer from the beginning, and abode not in
the truth, because there is no truth in him. When
he speaketh a lie, he speaketh of his own: for
45 he is a liar, and the father of it. And because
46 I tell *you* the truth, ye believe me not. Which of
you convinceth me of sin? And if I say the truth,
47 why do ye not believe me? He that is of God
heareth God's words: ye therefore hear *them* not,
48 because ye are not of God. Then answered the
Jews, and said unto him, Say we not well that
49 thou art a Samaritan, and hast a devil? Jesus
answered, I have not a devil; but I honour my
50 Father, and ye do dishonour me. And I seek not
mine own glory: there is one that seeketh and
51 judgeth. Verily, verily, I say unto you, If a man
52 keep my saying, he shall never see death. Then
said the Jews unto him, Now we know that thou
hast a devil. Abraham is dead, and the prophets;
and thou sayest, If a man keep my saying, he
53 shall never taste of death. Art thou greater than
our father Abraham, which is dead? and the
prophets are dead: whom makest thou thyself?
54 Jesus answered, If I honour myself, my honour
is nothing: it is my Father that honoureth me;
55 of whom ye say, that he is your God: yet ye have

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not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your 56
father Abraham rejoiced to see my day: and he saw *it*, and was glad. Then said the Jews unto 57
him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, 58
Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at 59
him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Jesus opens the eyes of a man born blind.

And as *Jesus* passed by, he saw a man which 9
was blind from *his* birth. And his disciples asked 2
him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, 3
Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him 4
that sent me, while it is day: the night cometh, when no man can work. As long as I am in the 5
world, I am the light of the world. When he had 6
thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, 7
wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours there- 8
fore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others *said*, He is like 9
him: *but* he said, I am *he*. Therefore said they 10
unto him, How were thine eyes opened? He 11

answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and
2 I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

The man examined (with his parents) and excommunicated by the Pharisees.

3 They brought to the Pharisees him that afore-
4 time was blind. And it was the sabbath day when
5 Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
6 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division
7 among them. They say unto the blind man again, What sayest thou of him, that he hath opened
8 thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
9 And they asked them, saying, Is this your son,
10 who ye say was born blind? how then doth he now see? His parents answered them and said,
11 We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak
12 for himself. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the

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synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus reveals himself to the man as the Son of God, and rebukes the Pharisees by the allegories of the

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped

39 him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we
41 blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say,
10 We see; therefore your sin remaineth. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a
2 robber. But he that entereth in by the door is
3 the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them
4 out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him:
5 for they know his voice. And a stranger will they not follow, but will flee from him: for they know
6 not the voice of strangers. This parable spake Jesus unto them: but they understood not what
7 things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say
8 unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the
9 sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall
10 go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they
11 might have *it* more abundantly. I am the good shepherd: the good shepherd giveth his life for
12 the sheep. But he that is an hireling, and not the

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Good Shepherd and the True Fold.

Chap. 10

shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an 13
hireling, and careth not for the sheep. I am the 14
good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so 15
know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of 16
this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, 17
because I lay down my life, that I might take it again. No man taketh it from me, but I lay it 18
down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a divi- 19
sion therefore again among the Jews for these sayings. And many of them said, He hath a 20
devil, and is mad; why hear ye him? Others said, 21
These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

The Feast of Dedication. The Jews seek to stone Jesus because he claims to be one with the Father.

And it was at Jerusalem the feast of the dedica- 22
tion, and it was winter. And Jesus walked in 23
the temple in Solomon's porch. Then came the 24
Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered 25
them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are 26
not of my sheep, as I said unto you. My sheep 27
hear my voice, and I know them, and they follow

28 me: and I give unto them eternal life; and they
shall never perish, neither shall any *man* pluck
29 them out of my hand. My Father, which gave
them me, is greater than all; and no *man* is able
30 to pluck *them* out of my Father's hand. I and *my*
31 Father are one. Then the Jews took up stones
32 again to stone him. Jesus answered them, Many
good works have I shewed you from my Father;
33 for which of those works do ye stone me? The
Jews answered him, saying, For a good work we
stone thee not; but for blasphemy; and because
34 that thou, being a man, makest thyself God. Jesus
answered them, Is it not written in your law, I said,
35 Ye are gods? If he called them gods, unto whom
the word of God came, and the scripture cannot
36 be broken; say ye of him, whom the Father hath
sanctified, and sent into the world, Thou blas-
phemest; because I said, I am the Son of God?
37 If I do not the works of my Father, believe me
38 not. But if I do, though ye believe not me,
believe the works: that ye may know, and believe,
that the Father *is* in me, and I in him.

Jesus retires to a place beyond Jordan, where many believe on him.

39 Therefore they sought again to take him: but he
40 escaped out of their hand, and went away again
beyond Jordan into the place where John at first
41 baptized; and there he abode. And many re-
sorted unto him, and said, John did no miracle:
but all things that John spake of this man were
42 true. And many believed on him there.

The raising of Lazarus. Preparation for the miracle.

11 Now a certain *man* was sick, *named* Lazarus, of
Bethany, the town of Mary and her sister Martha.
2 (It was *that* Mary which anointed the Lord with
ointment, and wiped his feet with her hair, whose

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brother Lazarus was sick.) Therefore his sisters 3
sent unto him, saying, Lord, behold, he whom thou
lovest is sick. When Jesus heard *that*, he said, 4
This sickness is not unto death, but for the glory
of God, that the Son of God might be glorified
thereby. Now Jesus loved Martha, and her sister, 5
and Lazarus. When he had heard therefore that 6
he was sick, he abode two days still in the same
place where he was. Then after that saith he to 7
his disciples, Let us go into Judæa again. *His* 8
disciples say unto him, Master, the Jews of late
sought to stone thee; and goest thou thither again?
Jesus answered, Are there not twelve hours in the 9
day? If any man walk in the day, he stumbleth
not, because he seeth the light of this world. But 10
if a man walk in the night, he stumbleth, because
there is no light in him. These things said he: 11
and after that he saith unto them, Our friend
Lazarus sleepeth; but I go, that I may awake him
out of sleep. Then said his disciples, Lord, if he 12
sleep, he shall do well. Howbeit Jesus spake of 13
his death: but they thought that he had spoken
of taking of rest in sleep. Then said Jesus unto 14
them plainly, Lazarus is dead. And I am glad for 15
your sakes that I was not there, to the intent ye
may believe; nevertheless let us go unto him.
Then said Thomas, which is called Didymus, unto 16
his fellowdisciples, Let us also go, that we may die
with him.

Circumstances of the miracle.

Then when Jesus came, he found that he 17
had *lain* in the grave four days already. Now 18
Bethany was nigh unto Jerusalem, about fifteen
furlongs off: and many of the Jews came to 19

Martha and Mary, to comfort them concerning Chap. 11
20 their brother. Then Martha, as soon as she heard
that Jesus was coming, went and met him: but
21 Mary sat *still* in the house. Then said Martha
unto Jesus, Lord, if thou hadst been here, my
22 brother had not died. But I know, that even
now, whatsoever thou wilt ask of God, God will
23 give *it* thee. Jesus saith unto her, Thy brother
24 shall rise again. Martha saith unto him, I know
that he shall rise again in the resurrection at the
25 last day. Jesus said unto her, I am the resurrec-
tion, and the life: he that believeth in me, though
26 he were dead, yet shall he live: and whosoever
liveth and believeth in me shall never die.
27 Believest thou this? She saith unto him, Yea,
Lord: I believe that thou art the Christ, the Son
28 of God, which should come into the world. And
when she had so said, she went her way, and called
Mary her sister secretly, saying, The Master is
29 come, and calleth for thee. As soon as she heard
30 *that*, she arose quickly, and came unto him. Now
Jesus was not yet come into the town, but was
31 in that place where Martha met him. The Jews
then which were with her in the house, and com-
forted her, when they saw Mary, that she rose up
hastily and went out, followed her, saying, She
32 goeth unto the grave to weep there. Then when
Mary was come where Jesus was, and saw him,
she fell down at his feet, saying unto him, Lord,
if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and The miracle achieved.
the Jews also weeping which came with her, he
34 groaned in the spirit, and was troubled, and said,

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Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the 35
Jews, Behold how he loved him! And some of 37
them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again 38
groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take 39
ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus 40
saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone *from the* 41
place where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou 42
hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. And when he thus had 43
spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound 44
hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Consequences of the miracle.

Then many of the Jews which came to Mary, 45
and had seen the things which Jesus did, believed on him. But some of them went their ways to 46
the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the 47
Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him 48
thus alone, all *men* will believe on him: and the

Romans shall come and take away both our place and nation. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

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49 50 51 52 53 54 55 56 57

12 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair:

Reception at Bethany.

2 3

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and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

Triumphal entry into Jerusalem.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that

19 he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

Greeks seeking Jesus. Last public utterance—concerning life and light.

20 And there were certain Greeks among them
21 that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would
22 see Jesus. Philip cometh and telleth Andrew:
23 and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come,
24 that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone:
25 but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life
26 eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.
27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause
28 came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.
29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake
30 to him. Jesus answered and said, This voice came
31 not because of me, but for your sakes. Now is the judgment of this world: now shall the prince
32 of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me.
33 This he said, signifying what death he should die.
34 The people answered him, We have heard out of

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the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto 35
them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in 36
the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Jewish unbelief explained.

But though he had done so many miracles before 37
them, yet they believed not on him: that the saying 38
of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?
Therefore they could not believe, because that 39
Esaias said again, He hath blinded their eyes, 40
and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These 41
things said Esaias, when he saw his glory, and spake of him. Nevertheless among the chief rulers also 42
many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: for they loved the 43
praise of men more than the praise of God.

Summary of Jesus' teaching.

Jesus cried and said, He that believeth on 44
me, believeth not on me, but on him that sent me.
And he that seeth me seeth him that sent me. 45
I am come a light into the world, that whosoever 46
believeth on me should not abide in darkness.
And if any man hear my words, and believe not, 47
I judge him not: for I came not to judge the

48 world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the 49 same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should 50 say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. Chap. 12

13 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved 2 them unto the end. And supper being ended, the devil having now put into the heart of Judas 3 Iscariot, Simon's *son*, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 he riseth from supper, and laid aside his garments; 5 and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel 6 wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, 7 dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but 8 thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet 10 only, but also *my* hands and *my* head. Jesus saith to him, He that is washed needeth not save to wash

Washing of the disciples' feet.

Chap. 13

his feet, but is clean every whit: and ye are clean,
but not all. For he knew who should betray him; 11
therefore said he, Ye are not all clean. So after 12
he had washed their feet, and had taken his garments, and was set down again, he said unto them,
Know ye what I have done to you? Ye call me 13
Master and Lord: and ye say well; for *so* I am.
If I then, *your* Lord and Master, have washed 14
your feet; ye also ought to wash one another's feet.
For I have given you an example, that ye should 15
do as I have done to you. Verily, verily, I say unto 16
you, The servant is not greater than his lord;
neither he that is sent greater than he that sent
him. If ye know these things, happy are ye if ye 17
do them. I speak not of you all: I know whom I 18
have chosen: but that the scripture may be fulfilled,
He that eateth bread with me hath lifted up his
heel against me. Now I tell you before it come, 19
that, when it is come to pass, ye may believe that
I am *he*. Verily, verily, I say unto you, He that 20
receiveth whomsoever I send receiveth me; and
he that receiveth me receiveth him that sent me.

The betrayal announced. Judas excommunicated.

When Jesus had thus said, he was troubled in 21
spirit, and testified, and said, Verily, verily, I say
unto you, that one of you shall betray me. Then 22
the disciples looked one on another, doubting of
whom he spake. Now there was leaning on Jesus' 23
bosom one of his disciples, whom Jesus loved.
Simon Peter therefore beckoned to him, that he 24
should ask who it should be of whom he spake. He 25
then lying on Jesus' breast saith unto him, Lord,
who is it? Jesus answered, He it is, to whom I shall 26
give a sop, when I have dipped *it*. And when he

had dipped the sop, he gave *it* to Judas Iscariot, Chap. 13
27 *the son* of Simon. And after the sop Satan entered
into him. Then said Jesus unto him, That thou
28 doest, do quickly. Now no man at the table knew
29 for what intent he spake this unto him. For some
of them thought, because Judas had the bag, that
Jesus had said unto him, Buy *those things* that we
have need of against the feast; or, that he should
30 give something to the poor. He then having re-
ceived the sop went immediately out: and it was
night.

The glory of the Son of man; the duties and trials of his followers.

31 Therefore, when he was gone out, Jesus said,
Now is the Son of man glorified, and God is
32 glorified in him. If God be glorified in him, God
shall also glorify him in himself, and shall straight-
33 way glorify him. Little children, yet a little while I
am with you. Ye shall seek me: and as I said unto
the Jews, Whither I go, ye cannot come; so now
34 I say to you. A new commandment I give unto
you, That ye love one another; as I have loved
35 you, that ye also love one another. By this shall
all *men* know that ye are my disciples, if ye have
36 love one to another. Simon Peter said unto him,
Lord, whither goest thou? Jesus answered him,
Whither I go, thou canst not follow me now; but
37 thou shalt follow me afterwards. Peter said unto
him, Lord, why cannot I follow thee now? I will
38 lay down my life for thy sake. Jesus answered
him, Wilt thou lay down thy life for my sake?
Verily, verily, I say unto thee, The cock shall not
crow, till thou hast denied me thrice.

14 Let not your heart be troubled: ye believe in
2 God, believe also in me. In my Father's house are

Chap. 14

Going to the Father. Explanations in reply to Thomas and Philip.

many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. 3
if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. 4
And whither I go ye know, and the way ye know. 5
Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6
Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7
If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8
Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9
Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? 10
Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11
Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

Other elements of consolation. Answer to Judas (not Iscariot).

Verily, verily, I say unto you, He that believeth 12
on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. 13
And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14
If ye shall ask any thing in my name, I will do *it*. 15
If ye love me, keep my commandments. 16
And I will pray the Father, and he shall give you another Comforter, that he may

17 abide with you for ever; *even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to 19 you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall 20 live also. At that day ye shall know that I *am* in 21 my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will 22 manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest 23 thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our 24 abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Chap. 14

25 These things have I spoken unto you, being *yet* 26 present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto 27 you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let 28 it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto 29 the Father: for my Father is greater than I. And

Future teaching by the Spirit. Bequest of peace. The prince of the world.

Chap. 14

now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

The allegory of the Vine and the Branches.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Love to be the disciples' bond of union, both with Jesus and with one another.

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another, as I have loved

13 you. Greater love hath no man than this, that Chap. 15
14 a man lay down his life for his friends. Ye are
my friends, if ye do whatsoever I command you.
15 Henceforth I call you not servants; for the servant
knoweth not what his lord doeth: but I have
called you friends; for all things that I have heard
16 of my Father I have made known unto you. Ye
have not chosen me, but I have chosen you, and
ordained you, that ye should go and bring forth
fruit, and *that* your fruit should remain: that
whatsoever ye shall ask of the Father in my name,
17 he may give it you. These things I command you,
that ye love one another.

18 If the world hate you, ye know that it hated me The world's hatred of Jesus and his disciples.
19 before *it hated* you. If ye were of the world, the
world would love his own: but because ye are not
of the world, but I have chosen you out of the world,
20 therefore the world hateth you. Remember the
word that I said unto you, The servant is not
greater than his lord. If they have persecuted
me, they will also persecute you; if they have
21 kept my saying, they will keep your's also. But
all these things will they do unto you for my
name's sake, because they know not him that sent
22 me. If I had not come and spoken unto them,
they had not had sin: but now they have no cloke
23 for their sin. He that hateth me hateth my Father
24 also. If I had not done among them the works
which none other man did, they had not had sin:
but now have they both seen and hated both me
25 and my Father. But *this cometh to pass*, that the
word might be fulfilled that is written in their law,
They hated me without a cause.

Chap. 15

Victory to be gained through the Spirit of truth.

But when the Comforter is come, whom I will 26
send unto you from the Father, *even* the Spirit
of truth, which proceedeth from the Father, he
shall testify of me: and ye also shall bear witness, 27
because ye have been with me from the beginning.
These things have I spoken unto you, that ye 16
should not be offended. They shall put you out 2
of the synagogues: yea, the time cometh, that
whosoever killeth you will think that he doeth
God service. And these things will they do unto 3
you, because they have not known the Father, nor
me. But these things have I told you, that when 4
the time shall come, ye may remember that I told
you of them. And these things I said not unto
you at the beginning, because I was with you.
But now I go my way to him that sent me; and 5
none of you asketh me, Whither goest thou? But 6
because I have said these things unto you, sorrow
hath filled your heart. Nevertheless I tell you the 7
truth; It is expedient for you that I go away: for
if I go not away, the Comforter will not come unto
you; but if I depart, I will send him unto you.
And when he is come, he will reprove the world 8
of sin, and of righteousness, and of judgment: of 9
sin, because they believe not on me; of righteous- 10
ness, because I go to my Father, and ye see me
no more; of judgment, because the prince of this 11
world is judged. I have yet many things to say 12
unto you, but ye cannot bear them now. How- 13
beit when he, the Spirit of truth, is come, he will
guide you into all truth: for he shall not speak of
himself; but whatsoever he shall hear, *that* shall
he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of
15 mine, and shall shew *it* unto you. All things
that the Father hath are mine: therefore said
I, that he shall take of mine, and shall shew *it*
unto you.

Sorrow to be turned into joy.

16 A little while, and ye shall not see me: and
again, a little while, and ye shall see me, because
17 I go to the Father. Then said *some* of his disciples
among themselves, What is this that he saith unto
us, A little while, and ye shall not see me: and
again, a little while, and ye shall see me: and,
18 Because I go to the Father? They said therefore,
What is this that he saith, A little while? we
19 cannot tell what he saith. Now Jesus knew that
they were desirous to ask him, and said unto them,
Do ye enquire among yourselves of that I said,
A little while, and ye shall not see me: and again,
20 a little while, and ye shall see me? Verily, verily,
I say unto you, That ye shall weep and lament,
but the world shall rejoice: and ye shall be sor-
rowful, but your sorrow shall be turned into joy.
21 A woman when she is in travail hath sorrow, be-
cause her hour is come: but as soon as she is
delivered of the child, she remembereth no more
the anguish, for joy that a man is born into the
22 world. And ye now therefore have sorrow: but
I will see you again, and your heart shall rejoice,
23 and your joy no man taketh from you. And in
that day ye shall ask me nothing. Verily, verily,
I say unto you, Whatsoever ye shall ask the Father
24 in my name, he will give *it* you. Hitherto have
ye asked nothing in my name: ask, and ye shall
receive, that your joy may be full.

Chap. 16

Difficulties met; final warning and promise.

These things have I spoken unto you in pro- 25
verbs: but the time cometh, when I shall no more
speak unto you in proverbs, but I shall shew you
plainly of the Father. At that day ye shall ask in 26
my name: and I say not unto you, that I will pray
the Father for you: for the Father himself loveth 27
you, because ye have loved me, and have believed
that I came out from God. I came forth from 28
the Father, and am come into the world: again,
I leave the world, and go to the Father. His dis- 29
ciples said unto him, Lo, now speakest thou plainly,
and speakest no proverb. Now are we sure that 30
thou knowest all things, and needest not that any
man should ask thee: by this we believe that thou
camest forth from God. Jesus answered them, 31
Do ye now believe? Behold, the hour cometh, 32
yea, is now come, that ye shall be scattered, every
man to his own, and shall leave me alone: and
yet I am not alone, because the Father is with me.
These things I have spoken unto you, that in me 33
ye might have peace. In the world ye shall have
tribulation: but be of good cheer; I have over-
come the world.

Jesus' high-priestly prayer. For himself.

These words spake Jesus, and lifted up his eyes 17
to heaven, and said, Father, the hour is come;
glorify thy Son, that thy Son also may glorify thee:
as thou hast given him power over all flesh, that 2
he should give eternal life to as many as thou hast
given him. And this is life eternal, that they 3
might know thee the only true God, and Jesus
Christ, whom thou hast sent. I have glorified thee 4
on the earth: I have finished the work which thou
gavest me to do. And now, O Father, glorify 5

thou me with thine own self with the glory which **Chap. 17**
6 I had with thee before the world was. I have **For the disciples.**
manifested thy name unto the men which thou
gavest me out of the world: thine they were, and
thou gavest them me; and they have kept thy
7 word. Now they have known that all things what-
8 soever thou hast given me are of thee. For I
have given unto them the words which thou gavest
me; and they have received *them*, and have known
surely that I came out from thee, and they have
9 believed that thou didst send me. I pray for
them: I pray not for the world, but for them
which thou hast given me; for they are thine.
10 And all mine are thine, and thine are mine; and
11 I am glorified in them. And now I am no more
in the world, but these are in the world, and
I come to thee. Holy Father, keep through thine
own name those whom thou hast given me, that
12 they may be one, as we *are*. While I was with
them in the world, I kept them in thy name:
those that thou gavest me I have kept, and none
of them is lost, but the son of perdition; that the
13 scripture might be fulfilled. And now come I to
thee; and these things I speak in the world, that
they might have my joy fulfilled in themselves.
14 I have given them thy word; and the world hath
hated them, because they are not of the world,
15 even as I am not of the world. I pray not that
thou shouldest take them out of the world, but
that thou shouldest keep them from the evil.
16 They are not of the world, even as I am not of the
17 world. Sanctify them through thy truth: thy word
18 is truth. As thou hast sent me into the world,

Chap. 17

even so have I also sent them into the world. And 19
for their sakes I sanctify myself, that they also
For the church. might be sanctified through the truth. Neither 20
pray I for these alone, but for them also which
shall believe on me through their word; that they 21
all may be one; as thou, Father, *art* in me, and
I in thee, that they also may be one in us: that
the world may believe that thou hast sent me.
And the glory which thou gavest me I have given 22
them; that they may be one, even as we are one:
I in them, and thou in me, that they may be made 23
perfect in one; and that the world may know that
thou hast sent me, and hast loved them, as thou
hast loved me. Father, I will that they also, whom 24
thou hast given me, be with me where I am; that
they may behold my glory, which thou hast given
me: for thou lovedst me before the foundation of
The prayer summed up. the world. O righteous Father, the world hath not 25
known thee: but I have known thee, and these
have known that thou hast sent me. And I have 26
declared unto them thy name, and will declare *it:*
that the love wherewith thou hast loved me may
be in them, and I in them.

The betrayal and arrest.

When Jesus had spoken these words, he went **18**
forth with his disciples over the brook Cedron,
where was a garden, into the which he entered,
and his disciples. And Judas also, which betrayed 2
him, knew the place: for Jesus ofttimes resorted
thither with his disciples. Judas then, having re- 3
ceived a band *of men* and officers from the chief
priests and Pharisees, cometh thither with lanterns
and torches and weapons. Jesus therefore, know- 4
ing all things that should come upon him, went

forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Chap. 18

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. And the

Jewish or ecclesiastical trial.

Chap. 18

servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus 19
of his disciples, and of his doctrine. Jesus an- 20
swered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which 21
heard me, what I have said unto them: behold, they know what I said. And when he had thus 22
spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If 23
I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had 24
sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They 25
said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. One of the servants of the high priest, being *his* 26
kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then 27
denied again: and immediately the cock crew.

Roman or civil trial.

Then led they Jesus from Caiaphas unto the hall 28
of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, 29
What accusation bring ye against this man? They 30
answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye 31

him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.* But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged *him.* And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they

Chap. 18

(Inside the Prætorium.)

(Outside the Prætorium.)

(Inside the Prætorium.)

Chap. 19

smote him with their hands. Pilate therefore went 4
(Outside the Prætorium.) forth again, and saith unto them, Behold, I bring
him forth to you, that ye may know that I find no
fault in him. Then came Jesus forth, wearing the 5
crown of thorns, and the purple robe. And *Pilate*
saith unto them, Behold the man! When the chief 6
priests therefore and officers saw him, they cried
out, saying, Crucify *him*, crucify *him*. Pilate saith
unto them, Take ye him, and crucify *him:* for I
find no fault in him. The Jews answered him, 7
We have a law, and by our law he ought to die,
because he made himself the Son of God. When 8
(Inside the Prætorium.) Pilate therefore heard that saying, he was the more
afraid; and went again into the judgment hall, and 9
saith unto Jesus, Whence art thou? But Jesus
gave him no answer. Then saith Pilate unto him, 10
Speakest thou not unto me? knowest thou not that
I have power to crucify thee, and have power to
release thee? Jesus answered, Thou couldest have 11
no power *at all* against me, except it were given
thee from above: therefore he that delivered me
unto thee hath the greater sin. And from thence- 12
(Outside the Prætorium.) forth Pilate sought to release him: but the Jews
cried out, saying, If thou let this man go, thou art
not Cæsar's friend: whosoever maketh himself
a king speaketh against Cæsar. When Pilate there- 13
fore heard that saying, he brought Jesus forth, and
sat down in the judgment seat in a place that is
called the Pavement, but in the Hebrew, Gabbatha.
And it was the preparation of the passover, and 14
about the sixth hour: and he saith unto the Jews,
Behold your King! But they cried out, Away with 15
him, away with *him*, crucify him. Pilate saith unto

them, Shall I crucify your King? The chief priests Chap. 19
16 answered, We have no king but Cæsar. Then
delivered he him therefore unto them to be
crucified.

17 And they took Jesus, and led *him* away. And The Crucifixion.
he bearing his cross went forth into a place called
the place of a skull, which is called in the Hebrew
18 Golgotha: where they crucified him, and two
other with him, on either side one, and Jesus in
19 the midst. And Pilate wrote a title, and put *it* on
the cross. And the writing was, JESUS OF
NAZARETH THE KING OF THE JEWS.
20 This title then read many of the Jews: for the
place where Jesus was crucified was nigh to the
city: and it was written in Hebrew, *and* Greek,
21 *and* Latin. Then said the chief priests of the
Jews to Pilate, Write not, The King of the Jews;
22 but that he said, I am King of the Jews. Pilate
answered, What I have written I have written.

23 Then the soldiers, when they had crucified Two groups at the cross.
Jesus, took his garments, and made four parts, to
every soldier a part; and also *his* coat: now the coat
was without seam, woven from the top throughout.
24 They said therefore among themselves, Let us not
rend it, but cast lots for it, whose it shall be: that
the scripture might be fulfilled, which saith, They
parted my raiment among them, and for my vesture
they did cast lots. These things therefore the
25 soldiers did. Now there stood by the cross of Jesus
his mother, and his mother's sister, Mary the *wife* of
26 Cleophas, and Mary Magdalene. When Jesus there-
fore saw his mother, and the disciple standing by,
whom he loved, he saith unto his mother, Woman,

Chap. 19

behold thy son! Then saith he to the disciple, 27
Behold thy mother! And from that hour that disciple took her unto his own *home*.

The last words on the cross.

After this, Jesus knowing that all things were 28
now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel 29
full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. When Jesus therefore had received 30
the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Two prophecies fulfilled.

The Jews therefore, because it was the prepara- 31
tion, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs 32
of the first, and of the other which was crucified with him. But when they came to Jesus, and saw 33
that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his 34
side, and forthwith came there out blood and water. And he that saw *it* bare record, and his record is 35
true: and he knoweth that he saith true, that ye might believe. For these things were done, that 36
the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture 37
saith, They shall look on him whom they pierced.

Burial of Jesus. Love's offering.

And after this Joseph of Arimathæa, being a 38
disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. And there 39

came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh
40 and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is
41 to bury. Now in the place where he was crucified there was a garden; and in the garden a new
42 sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

The resurrection of Jesus apprehended by John in company with Peter.

20 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the
2 sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know
3 not where they have laid him. Peter therefore went forth, and that other disciple, and came to
4 the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to
5 the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.
6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes
7 lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together
8 in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he
9 saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.
10 Then the disciples went away again unto their own home.

Chap. 20

Jesus appears to Mary Magdalene.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and* *looked* into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

11 12 13 14 15 16 17 18

He manifests himself to his disciples, in the absence of Thomas.

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so

19 20 21

22 send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive
23 ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; *and* whose soever
24 *sins* ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with
25 them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

The unbelief of Thomas removed by a fresh manifestation to him and his fellow disciples.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst,
27 and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.
28 And Thomas answered and said unto him, My
29 Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

The final object of the Gospel.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in
31 this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Manifestation of Jesus at the Sea of

21 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on
1 this wise shewed he *himself*. There were to-

Chap. 21

Galilee, with miraculous draught of fishes.

gether Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus

shewed himself to his disciples, after that he was risen from the dead. Chap. 21

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, 16 Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith 18 unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry 19 *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Threefold commission to Peter: his martyrdom predicted.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is 21 he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? 22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said

John's future shrouded in mystery.

Chap. 21

not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

Final attestation.

This is the disciple which testifieth of these 24
things, and wrote these things: and we know that his testimony is true.

Additional note.

And there are also many other things which 25
Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

THE GOSPEL ACCORDING TO ST. JOHN

REVISED VERSION WITH ANNOTATIONS

THE GOSPEL ACCORDING TO

ST. JOHN

IN the beginning was the Word, and the Word was 1

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i. 1–18. *The prologue.* In this introduction to the Gospel we have a theological summary of its contents. As a preface it is intended to prepare the reader for what is to follow, more especially by giving a just and adequate conception of the nature and origin of him whose life and teaching and reception at the hands of men are to form the chief subject of the narrative. He is introduced under a name which, so far as we know, Jesus never applied to himself, and which is found nowhere in the N. T. in this personal sense except in this passage, and (in a modified form) in 1 John i. 1 and Rev. xix. 13. The name is The *Logos*, a Greek word signifying, in the first instance, Reason or Self-consciousness, and, in the second place, Word or Speech, as the expression of thought. The name seems to have been in use, in a theological sense, in our Lord's day, in the form of 'The Word (*Memra* or *Debra*) of the Lord,' as this expression frequently occurs in the Targums or Aramaic Paraphrases of the O. T. (which existed in oral form before being committed to writing) as a substitute for the name of God, in His communications with the world. This usage seems to have been due partly to the teaching of the O. T. with regard to the endurance and power of God's word (Ps. xxxiii. 6, cvii. 20, cxix. 89, cxlvii. 15; Isa. xl. 8, lv. 10 f.: cf. Gen. i. 3, 6, 9, 14, 20, 24), and partly owing to a growing desire to keep God apart from any direct association with the material world. No doubt also the Jewish mind was largely influenced by the remarkable personification of Wisdom, as dwelling with God and being His chief agent in the work of creation, which appears in the O. T. (Prov. viii. and ix.; Job xxviii. 12 ff.: cf. Luke vii. 35; 1 Cor. i. 24) and in the later Apocalyptic literature; still more, perhaps, by the frequent reference in the O. T. to 'the angel of Jehovah' or 'the angel of the Covenant,' who appears as the representative of

2 with God, and the Word was God. The same was in

God, and is sometimes spoken of in such a way that it is impossible to distinguish him from God (Gen. xvi. 7 ff.; Exod. iii. 2 ff.; Exod. xxiii. 20 f.; Judges xiii. 21 f.). When to all this we add that the term Logos was in common use among the philosophic Jews at Alexandria (and probably also at Ephesus, where this book was written), to denote the superhuman medium of communication between God and the universe, in a sense somewhat similar to what is found in this passage with regard to the action of the Word in the creation of the world and the illumination of men, we can understand how the Apostle should have been led, under the guidance of the promised Spirit of truth, to appropriate the name to the Lord Jesus Christ, as the one Divine Mediator both in creation and redemption, revealing God in the Gospel as well as in the Law, speaking through the universal voice of conscience as well as in the Scriptures of the O. T.

At the same time it has to be borne in mind that this use of the term by John is essentially different from that which we find in the writings of Philo, the eminent Jewish Gnostic of Alexandria (B. C. 20 to A. D. 50), whose interpretation of the O. T. was largely influenced by Greek speculations, especially those of Plato and the Stoics. With Plato the Logos was only another name for the mind of God, as the seat of eternal ideas; with the Stoics it represented the *anima mundi*, or animating principle of the universe, conceived of as impersonal, in accordance with their Pantheistic views. It is not surprising, therefore, to find that with Philo the Logos is a vague philosophical conception, sometimes invested with personality, sometimes regarded as impersonal, but always incapable of any direct contact with the material world, and therefore incapable of an incarnation, such as this Gospel expressly asserts and constantly assumes. In the Gospel the Logos is identified with a living Person, Jesus Christ, who died on the cross and rose again from the dead, to return to the Father and become a source of eternal life to those who should believe on his name; in Philo's writings the Logos is not even identified with the promised Messiah. Still wider is the difference between the meaning assigned to the Logos in this Gospel and that which was given to the term by the Gnostics of the second century, such as Basilides and Valentinus, who employed it to denote one of the numerous aeons or emanations from the Deity, by which they sought to bridge the gulf between the finite and the Infinite.

Apart, however, from the question of the origin of the name Logos, as applied to Jesus Christ, there is nothing said of him in this prologue that is not implied in his own discourses recorded in this and other Gospels, as well as in the teaching of Paul and

the beginning with God. All things were made by him ; 3

other writers in the N. T. For example, as regards his Divine pre-existence and his agency in creation, we may compare vi. 62, viii. 58, xvii. 5, 24 ; Col. i. 15–17 ; Heb. i. 2 ; with respect to his unique and eternal Sonship, and his relation to mankind as the centre of life and light, iii. 16–18, v. 26, vi. 40–46, viii. 12, x. 16 ; Matt. xi. 27 ; Heb. i.

The sequence of thought in the prologue is marked by the same subtlety and symmetry that characterize the whole book. For convenience it may be divided into three parts: (1) verses 1–5, (2) 6-13, (3) 14–18.

i. 1–5. *The Logos in relation to God and the universe.* In these opening verses the Evangelist sets forth, in the briefest and most comprehensive terms, the eternal relations of the Logos to the Supreme Being, and his position and functions as the Divine medium in creation—the seat of life, and the source of light to the children of men. The Apostle represents the Divine light in the world as struggling with the darkness, and thus prepares us for the appearing of the Logos in a visible personal form as the Light of the world.

1. In the beginning was the Word. This statement recalls the opening sentence of the O. T., 'In the beginning God created the heaven and the earth' (cf. xvii. 5, 24 ; Prov. viii. 23). That the resemblance is no mere coincidence is evident from a comparison of verse 3 with the creative word in Gen. i. 3, 'God said, Let there be light : and there was light.' The expression, 'In the beginning,' is to be understood in the same timeless sense in each case : but it is also to be noted that the word 'was' does not denote a coming into being as by an act of creation, but virtually implies the pre-existence of the Word in eternity (cf. Col. i. 15 ; Rev. i. 8).

the Word : a unique designation, yet introduced without explanation, as if it were familiar to the readers. See above.

with God. This 'with' (in the Greek) implies a personal presence and relation. Cf. verse 18^{b} ; Mark vi. 3, ix. 19, &c.

was God : not as identical with the personal God (which in the Greek would have required the definite article before 'God,' as in the preceding clause and in 1 John iv. 4), but as possessed of the nature and attributes of God. It has been observed that this clause refutes Arianism, as the preceding one excludes Sabellianism.

2. Not a mere repetition of what is contained in verse 1, but an affirmation that the Word was with God from the very first—intended to impress upon the reader a just conception of his prehistoric dignity, and thus prepare for what is to follow.

3. The Word is here declared to have been God's agent in the

and without him was not anything made that hath been
4 made. In him was life; and the life was the light of
5 men. And the light shineth in the darkness; and the
6 darkness apprehended it not. There came a man, sent
7 from God, whose name was John. The same came for

creation of the universe; and, in Hebraic fashion (cf. verse 20, iii. 16; Ps. lxxxix. 30 f.), the statement is made both positively and negatively, for the sake of additional emphasis. Cf. 1 Cor. viii. 6, where a similar representation is given of the relationship between God the Father and the Lord Jesus Christ.

were made: or 'came into being.'

by him: *lit.* 'through him' (marg.). Cf. Rom. xi. 36; Col. i. 16.

without him: or 'apart from him.'

4. In him was life. According to another punctuation, the concluding words of verse 3 belong to this sentence, making it read, 'That which hath been made was life in him' (marg.), but without much alteration of the sense. In either case the Word is not only God's original agent in creation, but the abiding source and centre of all animated existence. Cf. v. 26.

the light of men. Cf. viii. 12. In man, as a rational and moral being (Gen. i. 26), life attained the form of intelligence, capable of receiving and reflecting the light of Divine truth revealed in Nature as well as in other and higher manifestations of the Word. In the spiritual as in the natural world, light presupposes life. The definite article before 'light' brings out its universality as it exists in the Word. Cf. Ps. xxxvi. 9.

5. shineth in the darkness. When the Apostle wrote, the light of Divine truth had been, and still was, shining in an uncongenial atmosphere, amid those false and sinful tendencies of human nature which have obscured in all ages the light of reason and conscience, as they still obscure the light of Christianity (1 John i. 5 ff.). This is better than to limit the reference to the light of the gospel as in 1 John ii. 8. Metaphorical allusions to light and darkness are of frequent occurrence in the writings of John (e. g. cf. viii. 12; 1 John i. 5–7).

apprehended it not: or 'overcame it not' (marg.). Referring in the former case to the failure of the world to appreciate and accept the light (verses 10 f.); in the latter case to the fact that in spite of the hostile influences around it the light had never been extinguished. Cf. xii. 35, where the same Greek word is translated 'overtake.'

i. 6–13. *Historic manifestation of the Logos.* The writer now passes from the ideal to the real, from the general to the particular, and traces the reception which was given to the

witness, that he might bear witness of the light, that all might believe through him. He was not the light, but 8
came that he might bear witness of the light. There was 9

Word when he appeared in the world in a personal form, heralded by John the Baptist. Notwithstanding their close historic relation to the Word, the Jewish people as a whole failed to recognize him and rejected his claims. But a new family of God was called into being, not depending on ordinary generation, but resulting from the direct action of the Divine will, creating in men a new spiritual life.

6. Before introducing the historic Christ, the Evangelist summons as a witness the last, and in some respects the greatest, representative of the Old Covenant (Matt. xi. 9–11), by whose testimony he had himself been led to accept Jesus as the Christ.

There came: or 'arose,' in contrast to the absolute 'was' in verse 1.

sent from God. Cf. Mal. iii. 1, iv. 5. The word translated 'sent' is from the same root as 'apostle,' and is frequently applied by Jesus to himself, as it is also by the author of the Epistle to the Hebrews (iii. 1).

John: called 'John the Baptist' by the other evangelists to distinguish him from the Apostle. But the latter when he mentions him (as he does some twenty times) feels no need for such a distinction, as he is not in the habit of speaking of himself by name, and knows no other John to compare with the Baptist, whose disciple he had once been.

7. witness: an expression of frequent occurrence in John's writings, and representing a leading feature in this Gospel. Regarding John's witness, cf. v. 33–35; Acts x. 37, xiii. 24.

the light: that is, the light mentioned in verses 4 f., which was to be concentrated and embodied in 'the true light' of verse 9.

believe through him: that is, through John. This was the object the Baptist set before him (i. 31, cf. xx. 31); and, as a matter of fact, it was through him that Jesus obtained his first disciples, while the repentance which he preached is still the gate of admission to the kingdom of heaven.

8. He was not the light: a warning not so necessary as it had once been (verse 20: cf. Matt. iii. 5 f.; Acts xix. 1–6, the latter passage referring to Ephesus, where the Apostle wrote). But the Baptist's ministry had made a strong impression on the mind of John, who adduces the testimony of his early teacher in order to emphasize the pre-eminence of Jesus. Cf. v. 35, where the Baptist is described as 'the lamp that burneth and shineth,' that is, with a borrowed illumination.

9. This verse admits of three constructions, according as we

the true light, *even the light* which lighteth every man,
10 coming into the world. He was in the world, and the
world was made by him, and the world knew him not.
11 He came unto his own, and they that were his own

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connect the last clause with **was**, or with **the true light**, or with **every man**. The R. V. adopts the second of these constructions, but it gives the others in the margin, viz. 'The true light, which lighteth every man, was coming,' or 'which lighteth every man as he cometh.' The last, which is virtually the interpretation given in the A. V., has been favoured by many as a testimony to the illumination which the Word bestows on men in all ages and of all countries; but, grammatically, it is not so tenable as the two others, and it does not harmonize with the opening clause of the very next verse, where the words, 'He was in the world' (as applied to the Word), cannot well be dissociated from the **coming into the world** of this verse.

We may take the words, therefore, as a statement of the fact that 'the light,' to which John the Baptist bore witness, was in existence, and that his gradual approach, of which there had been so many harbingers in times past, was then about to issue in a personal and historic advent (cf. iii. 19, xii. 46).

the true light. The word here translated 'true' (which does not occur in the Synoptic Gospels) is a favourite expression with John (e. g. vi. 32, xv. 1, xvii. 3), and signifies what is genuine, real or perfect, as distinguished from what is spurious, shadowy or imperfect. Thus the Logos is declared to be the Sun in the spiritual firmament, from whom all light is derived.

lighteth every man: who hears the gospel; or, every man in the most general sense, corresponding to verse 4.

10. A simple yet profoundly impressive statement, the last clause forming a powerful and striking contrast to the two preceding.

knew him not: did not recognize him or acknowledge his claims. But Westcott and others refer this verse to pre-Christian manifestations of the Light and to men's blindness with regard to them—distinguishing between the 'was' of this verse and the 'came' of verse 11.

11. Here, at all events, the personal, historic advent is referred to.

his own: *lit.* 'his own things' (marg.), or 'his own home.' Cf. xvi. 32, xix. 27. The reference is to the Jewish nation, with its religious history and ordinances, as Christ's inheritance. Cf. Exod. xix. 5; Deut. vii. 6; Luke ii. 49.

they that were his own: of his own kith and kin, as it

received him not. But as many as received him, to them 12
gave he the right to become children of God, *even* to
them that believe on his name: which were born, not of 13
blood, nor of the will of the flesh, nor of the will of man,
but of God. And the Word became flesh, and dwelt 14

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were—the children of Abraham. For a spiritual application of the phrase cf. xiii. 1.

received him not: when he came, seeking a welcome. Cf. Matt. xxi. 33 ff., where the murder of the heir by the husbandmen is represented as due not to ignorance but to covetousness. The same word 'receive' is found in xiv. 3.

12. received him: a different word from that just commented on, and not implying such a welcome as that which the Jews owed to their Messiah. Here it is the personal acceptance by individual believers that is referred to.

the right: implying both authority and power—the restoration of what men had forfeited by their sin. Cf. v. 27, where the same word is translated 'authority,' and x. 18, xix. 10, where it is rendered 'power.'

children of God: a new relation, or rather the restoration of an old relation. The words denote the relation on its natural side as an emblem of the spiritual life derived from God, whereas Paul's expression, 'sons of God,' refers rather to the legal rights and privileges secured by adoption under the Roman law, as an illustration of the new standing in God's sight which men obtain under the gospel (Rom. viii. 14–17; Gal. iv. 5–7).

that believe: this being the means by which they become children of God. Cf. 1 John v. 1, 12.

on his name: taking him for all that he professes to be, especially as the Revealer of the Father and the Bestower of the Spirit.

13. In order to emphasize the Divine nature and origin of this filial relationship, and leave no room for the hereditary claims of the Jews (Matt. iii. 9), the Apostle carefully excludes the idea of its being the result of natural causes or of its being attainable by human designs (cf. iii. 3, 6).

born, not of blood: *lit.* 'begotten not of bloods' (marg.), the plural referring, perhaps, to the different constituents of the blood, or the different elements in heredity. But it may be simply equivalent to 'blood,' as it is in the LXX (2 Sam. xvi. 8; Ps. xxvi. 9) and elsewhere.

the will of the flesh: natural instinct.

the will of man: human volition.

of God: regeneration being the work of God's Spirit.

i. 14–18. *The Incarnation and its spiritual results.* In this

among us (and we beheld his glory, glory as of the only
15 begotten from the Father), full of grace and truth. John

closing section of the preface the Word is described in his incarnate relations in the world. After the fact of the Incarnation there follow the testimonies of the Baptist who announced him, of the Evangelist on behalf of the disciples who companied with him, and of the church that lives by him. The value of the gospel revelation is emphasized by comparison with the law; while the position of Moses, to whom it was announced that no man could see God's face and live, is employed to illustrate the infinite superiority of the only begotten, who is in the bosom of the Father—a relation to God in redemption, corresponding to that assigned to the Word in the opening verse, as regards creation.

14. For this statement all that has gone before has been a preparation. Hence the reappearance here of the great name with which the Gospel opens—in the stupendous declaration, **the Word became flesh.** The coming into the world (9, 11) is now pronounced to be an Incarnation, the most profound mystery of the Christian faith. By 'flesh' is to be understood human nature on its sensuous and earthly side, by which it stands related to the material world; yet human nature as a whole, and not merely its physical form, which would have been expressed by the word 'body,' nor yet the nature of an individual member of the race, which would have made Christ a man but not 'the Son of man.' The use of the word 'became' implies that this assumption of human nature by the Word (cf. Heb. ii. 14; 1 Tim. iii. 16; 1 John iv. 2) was a genuine change of state, not a mere appearance presented to the beholders or an impression made upon them, nor yet a temporary association with a human life. While the terms employed were thus fitted to refute the errors of Cerinthus and other Gnostic heretics, they are not to be understood in any sense that would be inconsistent with the full Divine personality of the Word Incarnate, however restricted he was for the time in his sphere of operation (Phil. ii. 6-8; 2 Cor. viii. 9).

dwelt among us: or 'tabernacled' (marg.)—as Jehovah tabernacled among His ancient people in the wilderness (Exod. xxv. 8; 2 Sam. vii. 6). The only other passages in which this verb is found are Rev. vii. 15, xii. 12, xiii. 6, xxi. 3; but the noun occurs in 2 Cor. v. 1 and 2 Pet. i. 13, where the metaphor is applied to the transitory life of the Christian.

The statement in parenthesis contains the testimony of John to the glory which he and his fellow disciples beheld in Jesus (cf. ii. 11, xi. 4; 1 John i. 1)—the spiritual counterpart of the Shechinah or outward symbol of the Divine Presence under the Old Covenant (Exod. xvi. 10, xxiv. 16).

beareth witness of him, and crieth, saying, This was he
of whom I said, He that cometh after me is become
before me: for he was before me. For of his fulness 16
we all received, and grace for grace. For the law was 17

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glory as of the only begotten from the Father: or rather, 'an only begotten from a father' (marg.): a unique glory, reflecting fully the glory of the Father from whom he came, and having no parallel in the life of the children of God mentioned in verse 12. Cf. xvii. 1–5; Luke ix. 32; 2 Pet. i. 17. The word translated 'only begotten' is the same as is rendered 'only' (son) in Luke vii. 12, &c. It occurs also in verse 18, iii. 16, and 1 John iv. 9.

full: in the nominative case, agreeing with 'the Word.'

grace: the manifestation of Divine love (1 John iv. 16 b).

truth: the manifestation of Divine light (1 John i. 5 b). For similar expressions in the O. T. see Exod. xxxiv. 6; 2 Sam. ii. 6; Ps. xxv. 10, &c.

15. The Apostle here cites the witness of the Baptist in confirmation of the testimony he has just given on behalf of the disciples. These words of the Baptist are reproduced in verse 30 (where see note).

before me: or 'first in regard of me' (marg.). Although later of appearing in a visible form, Christ was in a spiritual sense the Baptist's senior as well as his superior (iii. 30, viii. 58). It was apparently as the fulfilment of a prophecy he had already made that the Baptist applied this saying to Jesus after the assurance he received at his baptism.

16. his fulness: referring back to the last clause of verse 14, the Apostle resuming his testimony. This Greek word (*Pleroma*) was used by the Gnostics to describe the succession of aeons or age-powers which filled the universe. Paul had described the fullness of the Divine nature and attributes as dwelling in Christ (Col. i. 19, ii. 9 f.); and here John represents Christ's followers as having their spiritual wants supplied out of that fullness (cf. Eph. i. 23).

grace for grace: that is, grace succeeding grace in endless profusion. Such had evidently been the experience of the apostles and their converts.

17. The glory of the Incarnate Word is heightened by contrasting him with the great prophet of the O. T. through whom the Jews had received their special knowledge of God—a contrast based on the difference in the nature and content of the revelation in the two cases. While **the law** (which was) **given by Moses** (or 'through' him, marg.) was coercive and penal in its legislation, and symbolic and shadowy in its ritual, it had given place in the

given by Moses; grace and truth came by Jesus Christ.
18 No man hath seen God at any time; the only begotten
Son, which is in the bosom of the Father, he hath
declared *him*.
19 And this is the witness of John, when the Jews sent

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gospel to the **grace** of that love which is 'the fulfilment of the law' (Rom. xiii. 10), and to the **truth**, or reality, of spiritual worship (iv. 23 f.) and 'eternal redemption' (Heb. ix. 11 f., x. 14).

Jesus Christ: only now designated by his full historic name.

18. The introductory statement here reaches a climax. While **no man hath seen God at any time,** Christ as the only begotten Son hath dwelt with God from all eternity in the closest fellowship. That a direct vision of God is impossible for man is taught elsewhere (Exod. xxxiii. 20–23; 1 John iv. 12), though it seems to be promised to Christians in a future life (Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2), when they shall have become, like Christ, 'partakers of the Divine nature' (2 Pet. i. 4).

the only begotten Son. Probably the true reading is 'God only begotten' (marg.). In either case the idea of sonship is implied in the words which follow.

in the bosom of the Father: cf. xiii. 23; Num. xi. 12; Deut. xiii. 6. The expression is general, and is not to be confined to Christ's relation to the Father after his ascension.

declared him. Christ is the highest and last exponent of God; in his gospel we find the true *exegesis* (the very word used in the original), or interpretation, of God. Cf. Matt. xi. 27.

THE PUBLIC MINISTRY. i. 19—xii. 50.

Various Testimonies to Jesus as the Christ. i. 19—ii. 11.

i. 19—ii. 11. The account of Christ's manifestation and its results begins with the testimony of the Baptist, as the chosen herald of the Messiah, through whom the Evangelist himself had been led to Jesus. The unfavourable reception given to John's testimony by the representatives of Jewish authority affords the first illustration of the unbelief referred to in the prologue (10–11), while the acceptance of it by his two disciples begins the record of the church's faith. Jesus, by his influence over these disciples, as well as over Simon (to whom he gives the new name of Peter in token of his great future), and Philip (whom he calls to follow him), and Nathanael (to whom he gives a striking proof of his superhuman knowledge), reveals his glory in word, as he does immediately afterwards in deed at the marriage-feast of Cana, when he approves himself the King of

unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and 20
he confessed, I am not the Christ. And they asked him, 21
What then? Art thou Elijah? And he saith, I am not.

Nature, from whom every good gift cometh to supply men's wants and to gladden their lives: with the result that 'his disciples believed on him.'

TESTIMONY OF JOHN THE BAPTIST. i. 19–40.

i. 19–28. *His answer to the deputation from Jerusalem.*

19. And: connecting what is to follow with the statements in the prologue, and, in particular, with the reference to the Baptist's testimony in verse 15.

the Jews. This term, which originally signified the members of the tribe of Judah, but had now come to be applied to the nation generally since its return from the Captivity, is used in this Gospel (where it occurs more than seventy times) to denote the theocracy in its opposition to Christ's claims, especially as represented by the Sanhedrin, the chief ecclesiastical court in the country, consisting of chief priests, elders, and scribes to the number of seventy-one, after the model of the original assembly of elders convened by Moses in the wilderness (Num. xi. 16). See Introduction, p. 19, note 4.

sent: as a deputation from the Sanhedrin. The popular interest in the Baptist's ministry, causing general speculation as to whether he might be the Christ (Luke iii. 15), leads the authorities to take action as the religious guides of the nation, charged, in particular, according to the Mishna, with the duty of judging false prophets.

priests and Levites: chosen perhaps because the Baptist himself was the son of a priest (Luke i. 5). The mention of Levites in this connexion is remarkable, and would hardly have occurred to a narrator who was not governed by a regard for the facts as they actually happened. But among the duties of the Levites teaching was included (2 Chron. xxxv. 3; Neh. viii. 7–9), and it was doubtless in this capacity that they formed part of the deputation from the Sanhedrin.

Who art thou? Pronoun emphatic.

20, 21. In reply to their inquiries the Baptist gives a frank and explicit disavowal of any claim to be regarded as **the Christ** (the Greek equivalent for the Hebrew word 'Messiah' or 'Anointed,' cf. verse 41); or even as **Elijah,** whose return in a personal form was expected by many (Mal. iv. 5; Mark vi. 15); or as **the prophet** predicted by Moses (Deut. xviii. 15), whom some in our Lord's day identified with Jeremiah (Matt.

22 Art thou the prophet? And he answered, No. They
said therefore unto him, Who art thou? that we may
give an answer to them that sent us. What sayest thou
23 of thyself? He said, I am the voice of one crying in the
wilderness, Make straight the way of the Lord, as said
24 Isaiah the prophet. And they had been sent from the
25 Pharisees. And they asked him, and said unto him,
Why then baptizest thou, if thou art not the Christ,
26 neither Elijah, neither the prophet? John answered
them, saying, I baptize with water: in the midst of you
27 standeth one whom ye know not, *even* he that cometh
after me, the latchet of whose shoe I am not worthy to

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xvi. 14), but whom the apostle Peter at a later time identified with the risen Christ (Acts iii. 22: cf. John vi. 14, vii. 40). Though John thus refused to be taken for Elijah in the literal sense intended by the Jews, there was a spiritual sense in which he could be likened to Elijah, as he was by the angel who heralded his birth (Luke i. 17), and by Christ himself (Matt. xi. 14, xvii. 12 f.).

23. Being further pressed for an explanation of his position, John declares himself to be simply the herald spoken of by the prophet Isaiah (xl. 3: cf. Mal. iii. 1), who was to announce the advent of the Divine King and to prepare a way for him in the desert—a common incident in the East (as in the preparations made for the visit of the German emperor to Palestine in 1898), and symbolizing here the calling of men to repentance out of the wilderness of sin (cf. Matt. iii. 3; Mark i. 3; and Luke iii. 4, where the prophecy of Isaiah is more fully applied).

24. from the Pharisees: or 'from among the Pharisees' (marg.): a remark interjected in a manner characteristic of the Evangelist (cf. ix. 14, xi. 18, &c.). Being Pharisees, they are hostile to all religious innovations, and cannot see what title John has to administer baptism, since he is neither the Christ nor any of his accredited forerunners, for whom the privilege might have been claimed in virtue of Ezek. xxxvi. 25 f. and Zech. xiii. 1.

26, 27. In reply to further interrogation on this point, John makes an announcement which was fitted not only to justify his own action, but also to bring home to his hearers a sense of the momentous crisis through which their religion, all unknown to them (**ye know not**), was at that moment passing. In doing so he utterly disclaims for himself any official dignity, declaring

unloose. These things were done in Bethany beyond 28
Jordan, where John was baptizing.

On the morrow he seeth Jesus coming unto him, and 29
saith, Behold, the Lamb of God, which taketh away the

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that he is unworthy to loose the shoe's latchet of One who was then in their midst—a duty so servile that it was a saying of the Jews: 'Every service which a servant will perform for his master, a disciple will do for his Rabbi, except loosing his sandal thong.'

28. Bethany beyond Jordan. This is the correct reading, the 'Bethabara' of A. V. (cf. Beth-barah of Judges vii. 24) being due to a conjecture made by Origen, when he could not find any place of the name of Bethany beyond the Jordan in his day. It is probably to be identified with the province of Batanea, into which the ford of (Beth) Abārah now leads—a good deal further north than the wilderness of Judæa, where John began his ministry (Matt. iii. 1). With this difference of place agrees the difference of time implied in verses 29, 35, and ii. 1, which bring the incidents here related within a few days of the miracle at Cana, and shew that Christ's temptation in the wilderness, as well as his baptism which preceded it, had already taken place (cf. 32–34). Probably the incidents just related occurred immediately after the Lord's return from the Temptation.

i. 29–34. *The Baptist's public recognition of the Saviour.*

29. Behold, the Lamb of God. The language here applied to Jesus was evidently derived from the well-known fifty-third chapter of Isaiah, implying a reference to the Paschal Lamb (the passover being close at hand) as the typical sacrifice for sin (cf. 1 John iii. 5 and 1 Pet. ii. 24), and including in it also an allusion to the meekness and gentleness of Jesus (Isa. liii. 7). The Baptist was familiar with Isaiah's prophecies; and the redemptive aspect of Christ's work would naturally be impressed upon him by the confession of sin which he had been constantly hearing from those who came to him for baptism (Matt. iii. 6), as well as by his knowledge of the personal holiness of Jesus—a knowledge which may have been deepened by what he learned at the baptism of Jesus, when his Messianic dignity was revealed to him, as well as by what he may have heard from Jesus regarding the temptation in the wilderness, from which he had returned victorious.

taketh away: by bearing, as the Greek word implies.

the sin of the world: a great thought, reproduced in 1 John ii. 2, and for which the Baptist was probably indebted to his converse with Jesus, though he might have seen the world-wide

30 sin of the world! This is he of whom I said, After me
cometh a man which is become before me: for he was
31 before me. And I knew him not; but that he should
be made manifest to Israel, for this cause came I baptiz-
32 ing with water. And John bare witness, saying, I have
beheld the Spirit descending as a dove out of heaven;

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relations of the Messiah's work foreshadowed in Gen. xii. 3 and Isa. lii. 15.

30. A repetition of what is contained in verse 15 and, less fully, in verse 27.

After me cometh a man: that is, in order of manifestation: **which is become before me,** in point of dignity: **for he was before me,** in the sense of eternal priority. It has been suggested that the Baptist may have derived his knowledge of the pre-existence of the Messiah from the Jewish Apocalyptic literature.

31. I knew him not. The 'I' is emphatic, and the statement is repeated in verse 33. John's previous acquaintance with Jesus (who was his kinsman, Luke i. 3) had inspired him with the deepest reverence for his character (Matt. iii. 14), but the selection of Jesus for the office of Messiah was in no way determined by John: it was the Lord's doing, and it had come as a revelation to him. The manner of that revelation he describes in verse 32, adding (33) that it was the fulfilment of a Divine intimation previously given to him. The description requires to be taken in connexion with the accounts of Jesus' baptism previously given in the Synoptic Gospels (Matt. iii. 16 f.; Mark i. 9–11; Luke iii. 21 f.).

32. as a dove. This expression might be taken metaphorically were it not that we learn from the other evangelists that the sign was also beheld by Jesus himself, which would seem to imply that there was an objective reality of some kind, as the language of Luke would also lead us to infer, 'in a bodily form, as a dove.' Whatever may have been the nature of the vision, it can have no meaning or interest for us except as a symbol of the descent of the Spirit (previously intimated to the Baptist without any mention of a dove, verse 33), when the Spirit became permanently and organically united with the indwelling Word in the Saviour's person, producing in all probability a vital change upon his consciousness, as upon his energies, and fitting him for the great work to which he was now called by the Father. The fitness of the symbol arose from the fact that the dove was accounted sacred in the East as the emblem of brooding, fostering love (cf. Gen. viii. 9–11, where it appears as a messenger of peace), and

and it abode upon him. And I knew him not: but he 33
that sent me to baptize with water, he said unto me,
Upon whomsoever thou shalt see the Spirit descending,
and abiding upon him, the same is he that baptizeth with
the Holy Spirit. And I have seen, and have borne witness 34
that this is the Son of God.

Again on the morrow John was standing, and two of 35
his disciples; and he looked upon Jesus as he walked, 36
and saith, Behold, the Lamb of God! And the two 37
disciples heard him speak, and they followed Jesus. And 38

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was therefore an appropriate sign of the full and unreserved communication of Divine grace bestowed on Jesus at his baptism, and which he was to impart to others, baptizing with the Holy Ghost (verse 33: cf. iii. 34, 'he giveth not the Spirit by measure').

34. This verse gives the resultant testimony which it had been the great object of the Baptist's ministry to bear (cf. verse 31).

the Son of God: a title already conferred on Jesus by the Father at his baptism, and even alluded to by the Tempter in the wilderness. Its application to the Messiah had already been foreshadowed in the O. T. (2 Sam. vii. 14; Ps. ii, lxxxix: cf. Dan. iii. 25) and Apocalyptic literature.

i. 35–39. *The Baptist's testimony accepted by two of his disciples.*

35, 36. This is not a mere repetition of the incident in verse 29. There the Baptist saw Jesus 'coming unto him'; here it is implied that he was departing from him (37).

35. two of his disciples: Andrew (41) and John, who belonged to the same part of Galilee, and had come, attracted by the fame of the Baptist, the one accompanied by his brother Simon, and the other probably by his brother James. The omission of any mention of the latter as well as of John's own name is in keeping with the author's habitual reserve about himself and his family (see Introduction, p. 21).

36. he looked upon Jesus: fixing his eyes upon him, as if rapt in contemplation of his sacred character.

37. heard him: as they doubtless had done the previous day. So vivid, indeed, was the impression made on one of them by the Baptist's brief utterance on the two successive days, that he applies the name 'Lamb' to the risen Saviour more than seventy times in his Book of Revelation.

they followed Jesus: without any express injunction from

Jesus turned, and beheld them following, and saith
unto them, What seek ye? And they said unto him,
Rabbi (which is to say, being interpreted, Master), where
39 abidest thou? He saith unto them, Come, and ye shall
see. They came therefore and saw where he abode; and
they abode with him that day: it was about the tenth
40 hour. One of the two that heard John *speak*, and
41 followed him, was Andrew, Simon Peter's brother. He

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the Baptist, but rightly interpreting his words, and yielding to the inward prompting of the Spirit, becoming thus the earliest members of the Church of Christ.

38. Jesus turned: hearing their footsteps, or perhaps in expectation of some movement towards him as the result of the Baptist's testimony.

What seek ye? The question was not so much intended to test their motive as to relieve their embarrassment and evoke an expression of their needs.

Rabbi, ... where abidest thou? An inquiry which shewed that in coming to Jesus they were seeking personal communion with him. As yet, they address him by no higher title than 'Rabbi' (*lit.* 'my Greatness'; cf. 'Monsignor'), a title recently introduced among the Jews, and explained by the Evangelist as equivalent to the Greek word 'Master' or 'Teacher' (marg.), this being the first occasion on which it is employed in this Gospel.

39. Come: a gracious invitation which was straightway accepted. The Evangelist tells us nothing of the memorable intercourse to which it led; but we have the grand result in the announcement made by Andrew to his brother Simon (verse 41).

the tenth hour: four o'clock in the afternoon, reckoning from sunrise to sunset, as both Jews and Romans did. The modern reckoning (10 a.m.) is inadmissible in the N. T.

they abode with him that day: another circumstance which the lapse of fifty years had not effaced from John's memory.

i. 40–51. *Jesus' first disciples and their testimony.*

40–42. We have here the first instance of missionary effort in the Church of Christ. Not only on this, but on other occasions, Andrew appears in this Gospel in a missionary character (vi. 8, xii. 22).

40. Simon Peter's brother: a designation of Andrew (occurring also in vi. 8) which was natural by the time this Gospel was written, when Peter's fame as an apostle had quite overshadowed his brother.

findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon 42
him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

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41. findeth first his own brother: that is, before others are called, or (more probably) before his companion, John, took a similar course with regard to his brother. There are two readings in the Greek,[1] one of which would imply the latter of these two meanings, while the other is less favourable to it.

We have found the Messiah: 'In Jewish lips . . . the most comprehensive of all Eurekas' (Dodds, *Expositor's Gr. Test. in loco*). Andrew believes that in Jesus they will find the fulfilment of their aspirations and the goal of their desires.

42. brought him unto Jesus. Simon was open to conviction, and doubtless already prepared by the testimony of the Baptist.

looked upon him: with a steadfast look (the same Greek word being here used as in verse 36, and nowhere else in this Gospel), as if reading the character of his new convert.

the son of John. Cf. 'Bar-Jonah' in Matt. xvi. 17.

Cephas. An Aramaic name equivalent to the Greek 'Petros' (**Peter**) and signifying a piece of rock, the name being symbolic of the rugged strength of character which its bearer was to display as an apostle, and which was to make him a pillar and ground of the truth. This his Lord more fully explained to him at a later period, when he made the great confession, 'Thou art the Christ, the Son of the living God,' revealed to him not by 'flesh and blood' (as here by his brother), but by 'my Father which is in heaven.' Similar instances of new names conferred in token of honour are to be found in Gen. xvii. 5 and xxxii. 28. It is noteworthy that the apostle is never called 'Cephas' except by Paul, and the mention of it here is a token of John's faithfulness as a reporter. By the N. T. writers generally he is called Peter or Simon Peter, but our Lord himself always adhered to the old name of Simon, even in his final charge to him (xxi. 15–17). The calling of Andrew and Peter and other disciples at this time is not to be confounded with the subsequent call to apostolic duty which is recorded in Matt. iv. 18–22; Mark i. 16–20; and Luke v. 1–11, implying a previous acquaintance with Jesus. Here, as elsewhere in this Gospel, it is the growth of personal conviction, not the history of apostolic service, that the author has in view (cf. the episode in ch. xxi).

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[1] *Prōtos* (nom.), and *Prōton* (accus.).

43 On the morrow he was minded to go forth into Galilee,
and he findeth Philip: and Jesus saith unto him, Follow
44 me. Now Philip was from Bethsaida, of the city of
45 Andrew and Peter. Philip findeth Nathanael, and saith
unto him, We have found him, of whom Moses in the

43, 44. The following day another is added to the company of disciples as the result of a direct call addressed to him by Jesus. The call occurred in connexion with Jesus' departure into Galilee (where he probably wished to spend the time that had still to intervene before the passover), but at what stage of the journey is not precisely specified.

43. Philip: not to be confounded with 'Philip the evangelist' (Acts vi. 5, viii. 5 f., xxi. 8). Indications of his character are to be found in vi. 5–7, xii. 21 f., and xiv. 5–9.

Follow me. An invitation simple in itself, yet fraught with a profound and life-long meaning.

44. of the city of Andrew and Peter. This circumstance suggests that Philip may have come south with the two brothers to wait on the ministry of the Baptist, and that their conversation may have prepared him to accept the invitation of Jesus to become one of his disciples. The town here referred to is elsewhere called 'Bethsaida (*Eng. Fisherton*) of Galilee,' and must have been on the west of the Sea of Galilee (cf. vi. 16–22; and Mark vi. 45). The addition to its name was intended to distinguish it from a city on the east side of the Jordan, a little above where the river flows into the lake, which was rebuilt by Philip the Tetrarch and by him called 'Bethsaida Julias,' in honour of the Roman princess Julia. See on vi. 3.

45. Nathanael, corresponding to *Gr.* 'Theodore' = the gift of God. Doubtless to be identified with Bartholomew (a patronymic = 'son of Ptolemy'), one of the Twelve. He is found in the company of apostles in xxi. 2, and in the other Gospels he is joined (under the name Bartholomew) with Philip in all the lists of the Twelve. At xxi. 2 it is stated that Nathanael was of Cana in Galilee, and it may have been as Jesus was on his way thither (cf. ii. 1) that Philip found him. The announcement Philip made to him was substantially the same as that of Andrew to Peter, but expressed in more round-about fashion (perhaps characteristic of Philip, cf. vi. 7–9).

him, of whom. The position of prominence which these words hold in the Greek would seem to indicate that the fulfilment of such scriptures had previously been a subject of inquiry or discussion with the speaker and his friend.

law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any 46
good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to 47
him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence 48

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the law, and the prophets: a common description of the O. T., though more properly consisting of three parts, indicated in Luke xxiv. 44, where Christ finds similar testimony to himself in the O. T.

46. out of Nazareth? Although Cana was only a few miles from Nazareth, Nathanael does not appear to have ever heard of Jesus, a striking proof of the retired life which the latter had been living. His question is sufficiently accounted for by the fact that Nazareth was an obscure village, not even mentioned in the O. T., in a province which was not usually considered to be within the circle of theocratic influences (cf. vii. 52)—without supposing any reference to the faults of the Nazarenes (Luke iv. 16 ff.). As the inhabitant of a neighbouring village Nathanael was not likely to regard Nazareth with favour.

Come and see: the true way to judge of Christianity, and the first principle of Christian apologetics. (Cf. verse 39, and iii. 21.)

47, 48. These verses are best understood on the supposition that Nathanael's character was already known to Jesus as the result of his long residence in the neighbourhood, and that he had actually seen Nathanael in his holy retreat under the fig tree, though it is quite conceivable that the knowledge of character and life which he here shows was entirely due to his supernatural powers. Nathanael, in spite of his strong prejudice, complies with Philip's request, and in so doing illustrates the eulogium which Jesus pronounced upon him as he approached.

47. an Israelite indeed: that is, one who realizes the ideal of an Israelite, as exhibited in Jacob's struggle with the angel, by which he ceased to be the supplanter or deceiver, and became the prince prevailing with God and with men (Gen. xxxii. 28, xxvii. 35; Hos. xii. 4 f.). Ps. xxxii. may also be read in this connexion, which tells of the man 'in whose spirit there is no guile.'

48. Whence knowest thou me? As if he desired no empty compliments, thereby illustrating the truth of Christ's words.

knowest thou me? Jesus answered and said unto him,
Before Philip called thee, when thou wast under the fig
49 tree, I saw thee. Nathanael answered him, Rabbi, thou
50 art the Son of God; thou art King of Israel. Jesus
answered and said unto him, Because I said unto thee,
I saw thee underneath the fig tree, believest thou? thou
51 shalt see greater things than these. And he saith unto

Before Philip called thee . . . The profound impression made on Nathanael by this reply is best explained by supposing that there was in it an exercise of that Divine power in reading the hearts of men which the Evangelist elsewhere claims for Jesus (ii. 24–25). The fig tree was the favourite resort for quiet meditation (Mic. iv. 4; Zech. iii. 10), and Augustine tells how it was while he was meditating under a fig tree that he heard the Divine voice calling him to read, from which hour he dated his conversion. So, in Nathanael's case, it was some deep spiritual experience, some hour of earnest thought or fervent prayer, relating, perhaps, to the hope of the Messiah, and known only to himself and God, that the words of Jesus recalled, exciting his admiration and amazement, and evoking from him such a great confession.

49. the Son of God . . . King of Israel: the highest titles that could be claimed for the Messiah, united in the 2nd Psalm. Some hold the language to be Johannine, used proleptically. But Jesus had already been called 'the Son of God' by the Baptist (verse 34), and the name is elsewhere in the N. T. associated with the office of the Messiah (xi. 27; Matt. xxvi. 63: cf. Matt. xxvii. 42, 43; Mark iii. 11, v. 7). He was also saluted as 'the King of Israel' at his triumphal entry into Jerusalem (xii. 13), and (in mockery) by the chief priests and others when he hung upon the cross (Matt. xxvii. 42; Mark xv. 32: cf. Matt. ii. 2; Luke i. 32).

50. greater things than these: described in the next verse in language borrowed from the story of Jacob's vision at Bethel, and destined to find their fulfilment in the restored communion between heaven and earth, which was to be effected through the ministry and mediation of Jesus Christ—first of all in the gracious words and beneficent miracles of his earthly life, and thereafter by his continual intercession at God's right hand, bearing the prayers of his people to the throne of grace, and bringing down Heaven's blessings in return (cf. Heb. i. 14). It has been suggested, not without reason, that the reference to Jacob's vision, as well as to the 'Israelite indeed,' may have been owing to the nature of the thoughts which Jesus knew had occupied the mind of Nathanael when he was sitting under the fig tree.

him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

And the third day there was a marriage in Cana of **2** Galilee; and the mother of Jesus was there: and Jesus 2 also was bidden, and his disciples, to the marriage. And 3

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51. Verily, verily . . .: the first of many instances in which this solemn affirmation is used in this Gospel. In the other Gospels the 'verily' is never repeated.

the Son of man. The name by which Jesus here describes himself for the first of many times is never applied to him by any of the apostles or other N. T. writers or speakers, except in Acts vii. 56, when Stephen saw 'the Son of man,' standing at the right hand of God. It only occurs in one passage of the O. T. in anything like a Messianic sense (Dan. vii. 13); but it is found in this sense in the apocryphal *Book of Enoch*, with which our Saviour may have been familiar. It was Christ's favourite designation of himself during his earthly ministry, doubtless because it veiled his claims as the Messiah and brought out the world-wide sympathies involved in his humanity. In Nathanael's case it was fitted to supply what was lacking in his conception of Jesus as the Christ, in whom he had already recognized 'the Son of God' and 'King of Israel.'

ii. 1-11. *Testimony of nature—the 'beginning of his signs.'* The Evangelist now records a manifestation of Christ's glory in *deed*, as he had done already in *word*, giving, as usual, exact details of time and place.

1. the third day: that is, with a day intervening (cf. Luke xiii. 32), reckoning from i. 43—making the sixth day from the beginning of the narrative at i. 19.

Cana of Galilee: generally identified with Kefr Kenna, an insignificant village with a Greek church, about five miles from Nazareth, on the way northwards. The name implies that there was another place called Cana, probably in Judæa, not the Kanah of Asher mentioned in Joshua xix. 28. Cf. Josephus, *Ant.* xv. 5. 1.

the mother of Jesus. . . There is an old tradition that John himself was the bridegroom, but it is a conjecture for which little can be said. The family in which the marriage took place was evidently one with which Mary was on terms of intimacy, and hence the invitation extended to Jesus and his disciples (verse 2).

Joseph is not mentioned; he was probably already dead, as he certainly was at the close of the ministry (xix. 27).

when the wine failed, the mother of Jesus saith unto him,
4 They have no wine. And Jesus saith unto her, Woman,
what have I to do with thee? mine hour is not yet come.
5 His mother saith unto the servants, Whatsoever he saith
6 unto you, do it. Now there were six waterpots of stone

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3. the wine failed: a serious matter on such a great occasion (cf. Gen. xxix. 22; Judges xiv. 12), as we may judge from the Jewish saying, 'without wine there is no joy.' It was occasioned, doubtless, by the unexpected addition to the company; if James was among them, there would be six disciples besides Jesus himself.

They have no wine. Mary's object in saying this to Jesus has been much disputed. That it was not a casual remark, nor yet such an appeal for sympathy and counsel as she may have often made to him before in times of difficulty, is evident from the tenor of Christ's reply. The probability is that Mary had been so much excited by what she heard and saw of her son's entrance on his public ministry (cf. Luke ii. 19, 51) that she thought the time had now come for a fuller manifestation of his glory.

4. Woman. There is nothing disrespectful in the term by which Jesus thus addressed his mother, for in those days it was frequently used in addressing persons of the highest rank; but his reply conveyed a distinct intimation to her (in language common in the O. T., e. g. 1 Kings xvii. 14) that the ties which had hitherto bound him to her were now to give way to higher obligations, and that his movements must be determined by the counsels of a higher will (cf. vii. 8-10; Matt. xii. 46 ff.), an intimation all the more necessary because a sign of his glory was so soon to follow.

mine hour: cf. xii. 23, xiii. 1, and xvii. 1.

5. Mary does not give up hope, encouraged, perhaps, by the 'not yet' in her son's reply, and shows a persistency of faith which reminds us of Matt. xv. 22-28, but with an added grace of submission and obedience (verse 6). For the Jewish ablutions, based on the Mosaic Law, but multiplied by tradition, cf. Matt. xv. 2; Mark vii. 1-4; and Luke xi. 38.

3. waterpots of stone: similar vessels of stone (to keep the water cool) are still in use at Cana.

Two or three firkins. The firkin was equal to about nine gallons, so that each water-pot contained more than twenty gallons, making about 130 gallons in all (verses 7-10). It was a new thing to make use of these immense jars for holding wine, but it was all the better so, in order that there might be no room for doubt or suspicion as to the genuineness of the miracle; and the filling of

set there after the Jews' manner of purifying, containing
two or three firkins apiece. Jesus saith unto them, Fill 7
the waterpots with water. And they filled them up to 8
the brim. And he saith unto them, Draw out now, and
bear unto the ruler of the feast. And they bare it. And 9
when the ruler of the feast tasted the water now become
wine, and knew not whence it was (but the servants
which had drawn the water knew), the ruler of the feast
calleth the bridegroom, and saith unto him, Every man 10
setteth on first the good wine; and when *men* have drunk
freely, *then* that which is worse: thou hast kept the good

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them up to the brim was a circumstance of some importance for the same reason. The enormous quantity of wine set at the disposal of the company has given rise to criticism; but it may be regarded as illustrating the fullness and freeness of Christ's gifts, and it would be the means not only of meeting the present emergency but also of furnishing a visible memorial for many days of the miracle which had been wrought, and at the same time yielding a bountiful provision for the future wants of the bridegroom's household.

8. they bare it. It has been suggested that it was only so much of the element as was thus brought to the table, that was turned into wine; but this seems a forced interpretation, and it renders futile the careful statement of the writer as to the size of the waterpots. We may suppose the creative act to have taken place between the filling up of the waterpots with water and the drawing out at the Lord's command. The servants could not fail to perceive the change that had taken place (verse 9); but, either by the command of Christ, or of their own wish to avoid an exposure of the difficulty in which the household had been placed, they make no remark about it.

9. the ruler of the feast: or, 'steward' (marg.): either one of the company selected to be a master of ceremonies, whose duty it was to taste the wine before it was served to the guests, or else some one hired to superintend the arrangements (cf. Ecclus. xxxii. 1). Hence his bearing and language are not those of a servant or member of the household, when he calls the bridegroom (out of the feast-chamber, we may suppose) and expresses to him his astonishment at the excellent quality of the wine presented at such a late stage of the festivities.

10. drunk freely. The expression is even stronger in the

11 wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his

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original, but as it refers to a general practice it does not prove that there had been any excess on the present occasion.

until now. A favourite illustration of the superiority of Christ's gifts to those of the world, as in Keble's *Christian Year*.

11. his signs: the name by which the author of this Gospel frequently calls Christ's miracles, as being not only exhibitions of his power, but also illustrations of his character and will. He only once speaks of them as 'wonders,' and even then only indirectly (iv. 48), and never as 'mighty works,' but frequently as 'works,' as if they formed part of the normal exercise of Christ's power.

manifested his glory: as an evidence of his wisdom, goodness, and power; the first he had given in the form of a miracle. It forms a typical illustration of the tendency of the Christian religion to enrich and gladden human life (Matt. xxii. 2; Rev. xix. 7), in contrast with the gifts of nature which fail and break down, as well as with the severity of the law (which is to grace as water is to wine), and with the morose teaching of the Baptist (Matt. ix. 14–17, xi. 18 f.).

believed on him: a surprising statement regarding those who were already his disciples, but characteristic of this Gospel, which is constantly tracing the growth alike of faith and of unbelief in those with whom Jesus comes in contact.

Short visit to Capernaum. ii. 12.

12. went down to Capernaum: a short time having still to elapse before the passover. Capernaum was an important town, the seat of a custom-house (Luke v. 27), and Jesus seems to have been closely connected with it during the years of his ministry (Matt. iv. 13, ix. 1). With regard to its site, there is some uncertainty whether it is to be identified with Tell Hûm at the north-west of the Sea of Galilee, or with Khan Minyeh, three miles further south, at the north end of the Plain of Gennesaret. The shore of the lake is nearly 700 feet below sea-level; hence the expression, 'went down.'

brethren: that is, his brothers, of whom four are known to us by name ('James, and Joseph, and Simon, and Judas,' Matt. xiii. 55: cf. Mark vi. 3). They were either the children of Joseph and Mary, and younger brothers of our Lord, or else they were the children of Joseph by a former marriage. The latter is the more probable supposition, both because it is in harmony with the earliest traditions of antiquity, and because it helps to explain

mother, and *his* brethren, and his disciples: and there they abode not many days.

And the passover of the Jews was at hand, and Jesus 13
went up to Jerusalem. And he found in the temple 14
those that sold oxen and sheep and doves, and the
changers of money sitting: and he made a scourge of 15
cords, and cast all out of the temple, both the sheep and
the oxen; and he poured out the changers' money, and

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the attitude of his brothers towards Jesus during his lifetime (vii. 3-5; Mark iii. 21, 31-35), and the committal of Mary to the keeping not of them but of the apostle John (xix. 26). After the Resurrection and Ascension we find them associated with Mary and the disciples in the upper room (Acts i. 14: cf. 1 Cor. xv. 7).

The early ministry and its varying results. ii. 13—iv. 54. We are here introduced to Christ's ministry in the fullest sense, beginning at Jerusalem (ii. 12—iii. 21), then extending to Judæa (iii. 22-36), Samaria (iv. 1-42), and Galilee (iv. 43-54), with a corresponding development of faith and of unbelief.

After a brief visit to Capernaum Jesus makes his appearance in Jerusalem on the eve of the passover, and asserts his Messianic dignity by purifying the temple, as his Father's house, from the degrading traffic which had invaded it, as well as by a memorable word of prophecy which was, for the time, beyond the comprehension even of his disciples. He performs miracles on the feast day which elicit faith of a certain kind, but not such as to win his approval and confidence. The nature of the faith required is illustrated by the case of Nicodemus, a Pharisee, and a member of the Jewish Sanhedrin, who comes to confer with him by night, and on whom he urges the necessity of a thorough change of heart and a public profession of faith, at the same time revealing to him some new and startling truths regarding his own person and calling as the Son of God.

ii. 13-22. *Cleansing of the temple and the Jews' demand for a sign.*

13. the passover: one of the three great annual festivals of the Jews, held at the time of the vernal equinox. For its origin and purpose cf. Exod. xii.

of the Jews. So described, perhaps, as distinguished from the Easter celebration with which the writer and his Christian readers were familiar.

up to Jerusalem: the city being not only exalted in a metaphorical sense, but situated 2,500 feet above the sea.

16 overthrew their tables; and to them that sold the doves
he said, Take these things hence; make not my Father's
17 house a house of merchandise. His disciples remembered
that it was written, The zeal of thine house shall eat me

14–16. Besides the outward pollution of the temple, arising from the presence in the court of the Gentiles of so many sheep, and cattle, and pigeons, kept there as in a cattle-market, an immense amount of covetousness and selfishness was fostered by the sale of these animals for sacrifice, often at exorbitant prices (e. g. Edersheim tells of a case in which Simeon, the grandson of Hillel, reduced the price of a pair of doves from a gold denarius, 15*s.* 3*d.*, to half a silver one, equal to 4*d.*). The evil was aggravated by the presence of money-changers, who made a business of supplying the Jewish coin in exchange for Roman and Greek money (which circulated in Palestine) to enable Jews to pay to the temple authorities the half-shekel due as poll-tax (Exod. xxx. 11–16), and who took care to make a profit on every transaction. The whole atmosphere of the place was thus vitiated both morally and physically; and, moved with indignation at the desecration of his Father's house, and the injury done to the worshippers, Jesus asserted for a moment, both by word and deed, the authority of which he was conscious as the Son (cf. Luke ii. 49). Taking the law into his own hands he put a stop to the unholy traffic, overturning the money-tables, driving out before him both men (as the Gr. implies), and sheep and oxen, and commanding the pigeon-dealers to remove their birds—a difference of treatment which is unnoticed in the other Gospels, and bespeaks an eye-witness. It was no mere symbolic whip that he held aloft, but an actual scourge made of thick cords, being the same word as is translated 'ropes' in Acts xxvii. 32. But no blow was struck, and the obedience rendered to him was due to the might of his indignation and the majesty of his bearing, supported by the consciousness of superhuman power, as well as to the evil conscience of those whom he rebuked (cf. xviii. 6).

17. remembered. It was a strange and startling scene, and seemed to the disciples to fulfil a prophecy (Ps. lxix. 9), which attributed to a suffering man of God a consuming zeal for God's house. Not that they had any presentiment of the fatal end to which this zeal for purity was to lead, and which Christ himself was beginning to foresee (19–22); it was only the vehemence of their Master that had struck them.

With regard to the apparent discrepancy at this point between John's Gospel and the Synoptics (which make no mention of this incident at the beginning of Christ's ministry, but record a similar

up. The Jews therefore answered and said unto him, 18
What sign shewest thou unto us, seeing that thou doest
these things? Jesus answered and said unto them, 19
Destroy this temple, and in three days I will raise it up.
The Jews therefore said, Forty and six years was this 20

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occurrence at its close), the simple and reasonable solution of the difficulty is that Christ performed this significant action on two occasions, and that the Synoptical writers recorded the later instance as best fitting in with the plan of their narrative, whereas it fell to John to recall the earlier one from oblivion and to give it an appropriate place in his Gospel.

18. What sign... In contrast to the faith of the disciples is the attitude of the Jews, who are offended by the bold action of Jesus in the temple. They fail to see that the action, though unprecedented, carries with it its own justification (cf. Mal. iii. 1-3); and, with their usual craving for visible proofs of Divine authority (cf. vi. 30, and 1 Cor. i. 22, the 'Jews ask for signs'), they wish Jesus to produce some evidence that he is authorized to act as he has done. They and their fathers had made such an idol of the authority lodged in their nation that they had lost the power of recognizing a Divine act when they saw it, or a Divine word when they heard it, unless it was done or spoken under such auspices as they expected and desired.

19. Destroy this temple... To their demand for a sign Jesus returns an answer which could have no meaning for them, but was one day to be understood and appreciated by his followers. Anything relating to the temple, however, could not fail to interest the Jews; and so the saying uttered by Christ on this occasion was remembered, and was adduced as evidence against him at his trial (Matt. xxvi. 61; Mark xiv. 58: cf. Acts vi. 13-14) in such a garbled form as we might expect, considering that it had been misunderstood, and that such a long time had elapsed since it was spoken.

20. Forty and six years... The teaching of the apostles has made us familiar with the idea of the human body being a temple of God (1 Cor. iii. and vi.; 2 Cor. vi. 16: cf. John i. 14); but the idea was one to which the Jews under the O. T. were strangers, and it was only apprehended by the disciples after their Master's resurrection (although it had been all along involved in his teaching about his own relation to the Father (x. 38, xiv. 10, 11, 20, xvii. 21). The reply of the Jews therefore, who took the words in their literal sense, was natural enough in the circumstances. In this sense they ridicule the statement by referring to the length of time the temple had been a building, namely forty-six years,

temple in building, and wilt thou raise it up in three
21, 22 days? But he spake of the temple of his body. When
therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his

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a reference which coincides with a statement of Josephus (*Ant.* xv. 11. 1), that the restoration of the temple by Herod (which took more than eighty years in all) was commenced in the eighteenth year of his reign, namely 20–19 B. C., if we assume the date of this conversation to be 27–28 A. D.

21. But he spake. . . A number of modern critics have argued that what Jesus really had in view was the destruction of the Jewish temple and the rise of the Christian Church as a spiritual temple in its place; but this is not John's interpretation as given in the text, which is in harmony with x. 17–18; Matt. xii. 39, xvi. 4; and it neither meets the demand for a sign, nor does it agree so well with the words of Christ (even if we admit the 'three days' to be a general expression meaning 'very soon,' Hos. vi. 2), since the rise of the Christian Church rather preceded than followed the destruction of the temple.

22. was raised . . . The saying remained a mystery to the disciples until it received its historical fulfilment in Christ's resurrection, when they not only perceived the meaning of his words, but also realized the truth of those O. T. Scriptures (Ps. xvi. 10; Isa. liii; Hos. vi. 2: cf. Luke xxiv. 25 f.) which foreshadowed his resurrection.

ii. 23–25. *A superficial faith, resting on miracles, is not accepted by Jesus.*

23. Rejected by the authorities in the temple, Jesus addresses himself to the assembled multitude in Jerusalem during the seven days' celebration of the passover. Although no specific instance is given, he performed at this time, as the text implies (cf. iii. 2, iv. 45, xx. 30), a number of miracles, which produced such an impression on those who witnessed them that for a time they believed him to be the Messiah.

24, 25. The faith that was due entirely to outward miracles did not satisfy Christ, and more than once he spoke of it as of only secondary value, although better than nothing (x. 37, 38, xiv. 11, xx. 29: cf. vi. 26, xv. 24). It lacked the moral element of personal sincerity and devotion, which was essential in his followers; and so his attitude towards these believers in his name at Jerusalem

signs which he did. But Jesus did not trust himself 24
unto them, for that he knew all men, and because he 25
needed not that any one should bear witness concerning
man; for he himself knew what was in man.

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was marked by caution and reserve, being quite different from the reception he had given to the earnest-minded disciples of the Baptist, who had been drawn to him by moral and spiritual forces before they saw any exhibition of his power over nature.

24. trust himself unto them. The same word is here used (negatively) to describe Christ's relation to these would-be disciples as is employed to denote their relation to him in the previous verse, although it is differently translated in the two cases. The reason for Christ's want of confidence in them is stated to have been that he thoroughly understood human nature, and was not to be imposed upon by any mere appearance or outward profession. This power of penetrating the thoughts and reading the character of men (which may be compared with 'the discerning of spirits' in 1 Cor. xii. 10: cf. 1 John iv. 1) is here very fully and strongly asserted, and is attributed to Jesus in many other passages of this Gospel (i. 43, 49, 50, iv. 17–19, vi. 64, xiii. 13, xxi. 17). It corresponded on the intellectual side to his mighty acts on the physical side.

25. knew: imperfect tense, denoting an habitual state of mind.

iii. 1–21. *Jesus' conversation with Nicodemus.* The relation of this narrative to what precedes has been much debated. According to some critics there is no connexion between the two. According to others, Nicodemus is introduced as an example of the way in which Jesus treats the superficial faith that is based on miracles, while others again regard him as a distinguished exception. Probably the truth lies midway between the two latter views. That there is a close connexion with what has gone before seems evident from the use of the pronoun 'him' (instead of Jesus) in the first verse; and that Nicodemus illustrates, in some respects, the general statement just made by the Evangelist may be inferred not only from the designation 'man,' which is here applied to him (cf. ii. 25), but also from the allusion made by Nicodemus to 'the signs' which Jesus wrought, as well as from the corrective, not to say repellent, attitude which Christ at first assumed towards him. But in other respects his case must be put in a different category, for Jesus, before the conversation closed, did trust himself to him, disclosing to him the nature of his gospel, with the result that he was ultimately found ranged on the Saviour's side, even under the shadow of the cross (xix. 39: cf. vii. 50 f.).

3 Now there was a man of the Pharisees, named Nico-
2 demus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these
3 signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the
4 kingdom of God. Nicodemus saith unto him, How can

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1. a man of the Pharisees . . . a ruler of the Jews. Cf. vii. 26, 28; Luke xiv. 1, xxiii. 13. These circumstances and his ultimate conversion sufficiently account for the prominence here given to Nicodemus' secret interview with Jesus.

2. by night: no doubt for the sake of secrecy (cf. xii. 42, 43). He came as an inquirer who had been impressed by Christ's miracles, and whose interest had probably been excited at an earlier period by the report of the deputies who had heard the testimony of the Baptist to the presence of one who was greater than he. Being a man of an honest and conscientious character, although a certain element of timidity may be discerned even in his best actions (see above), he resolves to try and find out for himself the real nature and object of the new movement, with special reference, we may be sure, to its possible connexion with the coming of the Messiah's kingdom. That was a subject of great interest to the Pharisees (cf. Luke xvii. 20), but it was a subject to be cautiously dealt with, especially in conference with a stranger; so, in his opening remark, Nicodemus makes no direct allusion to it. He approaches Jesus simply as a teacher, giving him the usual courtesy title, which was no small tribute in the circumstances (cf. vii. 15 f.), and avowing his conviction, based on the evidence of the miracles, that he must be possessed of a Divine commission.

3. Except a man be born anew . . . an answer to what was in Nicodemus' mind rather than to what he had actually said, for Jesus 'knew what was in man.' Without any beating about the bush Jesus informs him in the most solemn terms that those who would enjoy the Messianic blessings must undergo a much greater and more radical change than any intellectual culture given by 'a teacher' could produce—a change so radical that Jesus can only describe it as a new birth, or a birth 'from above' (marg.). The word in the original has both meanings, which in this instance do not materially differ.

he cannot see the kingdom of God. It is remarkable how

a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is

few allusions there are in the fourth Gospel to the Messiah's kingdom, this being, indeed, the only passage in which the expression here used is found (verses 3, 5), though 'my kingdom' is several times mentioned in Christ's conversation with Pilate (xviii. 36, 37: cf. Rev. xii. 10). In these circumstances the use of the expression here may be regarded as a mark of historical fidelity on the part of the narrator. For the use of 'see' in the sense of 'enjoy' cf. Luke ii. 26; Heb. xi. 5; Acts ii. 27; and 1 Pet. iii. 10.

4. The metaphor of a new birth in a religious sense was familiar to the Jews, for they spoke of Gentiles as babes, and Abraham's call was regarded as having made of him a new creature. Yet the expression staggers Nicodemus when it appears to be applied to himself. He is not prepared to break with all the past, of which he is proud, as a true Israelite; and he is so confused and bewildered for the moment by the strange reception he has met with at the hands of a teacher so much younger than himself, and socially so much his inferior, that he ignores the spiritual application of the words, and puts on them a construction which he knows to be absurd. The idea that he, a venerable Pharisee and ruler of the Jews, should not be admitted into the Messiah's kingdom without undergoing a change like that which was required of the heathen was one that he could not for a moment entertain, just as the class to which he belonged had already refused to entertain it in connexion with the Baptism of John (Luke vii. 29, 30).

5. Verily, verily . . . Jesus reaffirms, in the same solemn manner as before, but somewhat more explicitly, the startling statement he has already made.

of water and the Spirit. This describes the required change both negatively and positively—negatively with reference to the renunciation of the past life and the forgiveness of sins, and positively with reference to the new life to be produced by the operations of the Holy Spirit, the former alone being represented in the Baptism of John. In other words, it describes the conditions of admission to the kingdom, both symbolically with reference to the outward element employed in Baptism, and spiritually with reference to the Divine agency of which Baptism was the pledge.

6. born of the flesh . . . The necessity for a new birth is shown

flesh; and that which is born of the Spirit is spirit.
7 Marvel not that I said unto thee, Ye must be born anew.
8 The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the
9 Spirit. Nicodemus answered and said unto him, How
10 can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not
11 these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen;

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by the fact that spiritual life is not transmitted by ordinary generation (cf. Aristotle's *Eth. Maj.* i. 10: 'Every nature generates its own substance')—a fact of which John the Baptist had virtually warned the Pharisees and Sadducees (Matt. iii. 9).

7. Marvel not. As spiritual life was thus dependent on a higher power than nature, Nicodemus need not be so much astonished at what had been said to him.

8. The wind bloweth: or better, 'The Spirit[1] breatheth' (marg.). The meaning is the same in either case; and even when we adopt the latter rendering, the wind still remains a good illustration. Cf. *Xen. Mem.* iv. 3, where Socrates speaks of the unseen thunderbolt, of the invisible winds whose effects are manifest, of the soul of man which rules within though itself unseen—wherefore we must not despise the unseen but honour God.

hearest . . . but knowest not . . . The forces that produce spiritual life are inscrutable in their origin and their final issue, though they may be recognized by their operations and effects.

voice: not merely sound, but expression in articulate and reasonable form.

9, 10. All this was so different from the religion of forms and ceremonies, on which a Pharisee relied, that Nicodemus could not comprehend it. Yet there were passages in the O. T. which might have prepared him for it (Ezek. xxxvi. 25-27; Jer. xxxi. 33; Joel ii. 28). And it was for this reason doubtless that Jesus reproached him for his ignorance, so unworthy of one holding the office of a public teacher in Israel.

11. In contrast with the ignorance of Nicodemus, Jesus proceeds to declare, still in the most authoritative manner, the

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[1] The usual meaning, and so translated at end of verse and in verses 5 f.

and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son

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principles on which his religion is based—differing widely from those of the scribes (Matt. vii. 29). He speaks in the plural, as though he would associate with himself his disciples and John the Baptist who had accepted the new revelation (not improbably the Apostle John was present at the interview), just as Nicodemus had spoken in the name of those who thought with him, when he said, 'we know that thou art a teacher come from God.' In Christ's school the truth taught was not to rest on speculation or tradition, but on personal knowledge and the testimony of an eye-witness.

our witness: that is, the teaching he had been addressing to them in Jerusalem, but without success.

12. earthly . . . heavenly. If they rejected his teaching as they had done, even when it related to the need for repentance and regeneration, and other matters lying within the range of human experience, how could it be expected that they would understand or believe his revelation of higher truths relating to the world above?

13. Yet these truths it was his mission to declare; and through no other channel could they be revealed, as no human being had ever been in that world except himself, who had come down from heaven (i. 1, 14, vi. 33, 38), and who was even then, as Son of man, in heaven—not in a local but in a spiritual sense (xvi. 32: cf. Matt. iii. 16.)

14, 15. If these verses form part of the conversation with Nicodemus, it would seem as if Jesus here proceeds to tell him of some of those 'heavenly things' to which he has just referred, beginning with the plan of redemption through a crucified Saviour. Grafting his teaching on the O. T., whose authority was acknowledged by his hearer, he gives him a new interpretation of a well-known incident in Jewish history (Num. xxi. 7 ff.). To Nicodemus the words addressed to him must have been largely enigmatical—only to be fully understood when he assisted in taking down the Saviour's body from the cross (xix. 38–40), or even at a later time, when he saw how the preaching of Christ as an offering for sin ('made sin' (2 Cor. v. 21), and yet the conqueror of sin), brought health and everlasting life to the sinful.

15 of man be lifted up: that whosoever believeth may in
him have eternal life.
16 For God so loved the world, that he gave his only
begotten Son, that whosoever believeth on him should
17 not perish, but have eternal life. For God sent not the
Son into the world to judge the world; but that the
18 world should be saved through him. He that believeth
on him is not judged: he that believeth not hath been
judged already, because he hath not believed on the

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dying souls of men, even as the up-turned look of the penitent and believing Israelites, gazing on the brazen serpent, wrought for them a cure of the serpent's bite.

14. must . . . be lifted up. As a Divine necessity. Cf. viii. 28, xii. 32 ff.

15. in him have eternal life. Both here and hereafter—a doctrine characteristic of John's writings. Cf. vi. 40, xvii. 3; 1 John iv. 9. 'In him' may also be construed with 'believeth' (marg.).

16–21. These verses ought perhaps to be treated as a separate paragraph. Even some of those critics who hold verses 14, 15 to have formed part of the conversation with Nicodemus regard 16–21 as containing the reflections of the Evangelist. The expressions, 'only begotten Son' (employed by John, i. 18; 1 John iv. 9; but never used by Jesus himself unless here), 'believeth on the name' (which occurs elsewhere only in the narrative part of this Gospel, i. 13, ii. 23, and in 1 John v. 23), and 'to do truth' (which is only found elsewhere in 1 John i. 6), point to John himself as the author of the words—an inference supported by the use of the past tense in verse 19 [b], which suits the close of the first century rather than the early days of Christ's ministry.

16. A very comprehensive statement of the Gospel, in its origin as due to the love of God for the world, manifested by the sacrifice of his only begotten Son, and in its purpose as designed for the salvation and eternal life of all who should believe on the Son.

whosoever believeth: repeated from previous verse to emphasize the freeness of the gospel.

17. not . . . to judge the world; but that . . . The wide scope and merciful object of Christ's mission is here still more fully set forth ('the world' of verse 16 being twice repeated here, cf. 1 John ii. 2), in contrast with the later Jewish expectations of the Messiah's judgements as about to descend on the Gentiles.

18, 19. Nevertheless those who rejected Jesus Christ passed

name of the only begotten Son of God. And this is the 19
judgement, that the light is come into the world, and
men loved the darkness rather than the light; for their
works were evil. For every one that doeth ill hateth the 20
light, and cometh not to the light, lest his works should
be reproved. But he that doeth the truth cometh to the 21
light, that his works may be made manifest, that they
have been wrought in God.

After these things came Jesus and his disciples into 22

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judgement on themselves, because they rejected the highest manifestation of God (cf. 1 John iv. 6, v. 10, 13), and were guilty of loving the darkness rather than the light (cf. i. 5, 9)—an evil disposition which was owing to their evil works.

20, 21. The disposition referred to was only an illustration of a general law that the practice of what was evil (or, mean and unworthy—for that is all that is implied in the original) tended to create an aversion to the light of truth, lest the evil works should be exposed and condemned (cf. Eph. v. 13); whereas the man who sought to live up to the light of conscience that was in him learned to prize and to welcome the light, because he was conscious of being loyal to it in his inmost soul, or, as John expresses it, because his works were 'wrought in God.' This was a truth applicable not only to a Jew like Nicodemus (whose coming to Jesus under cover of night may have been specially in view), but also to Gentiles (cf. xviii. 37; Rom. i. 20, ii. 14 f.).

20. hateth the light: which searches and reveals—as truth judges.

iii. 22-36. *Jesus' ministry in Judæa—His disciples baptizing—attitude of John the Baptist.* Leaving the holy city, where his claims as the Messiah are neither understood nor appreciated, Jesus repairs to the country parts of Judæa and carries on his work as a prophet, administering baptism by the hands of his disciples. This leads to controversy regarding the relation of his work to that of John the Baptist, which gives occasion for a noble testimony on the part of the latter to the incomparable superiority of Jesus to himself and to all other men—alike as regards his origin, his teaching, and his destiny—accompanied with a joyous expression of satisfaction with the reception now accorded to him, which the Baptist declares to be the object of his own ministry and the fulfilment of his hopes.

22. A withdrawal from the position he had taken up in Jerusalem. Finding the nation is not ready to accept him as

the land of Judæa; and there he tarried with them, and
23 baptized. And John also was baptizing in Ænon near
to Salim, because there was much water there: and they
24 came, and were baptized. For John was not yet cast into
25 prison. There arose therefore a questioning on the part
26 of John's disciples with a Jew about purifying. And
they came unto John, and said to him, Rabbi, he that
was with thee beyond Jordan, to whom thou hast borne
witness, behold, the same baptizeth, and all men come to
27 him. John answered and said, A man can receive
nothing, except it have been given him from heaven.

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the Messiah, he devotes himself, along with his disciples, to a work of preparation in the country parts of Judæa, similar to that of John the Baptist (cf. iv. 2).

23. Ænon near to Salim: usually identified with the modern Ainun ('springs') near to the well-known Salim, east of Shechem (cf. Gen. xxxiii. 18; Joshua xv. 32).

24. not yet . . .: a remark evidently intended to remove some difficulty or misconception. It is now generally regarded as having reference to the narrative in the Synoptic Gospels (Matt. iv. 12; Mark i. 14: cf. Luke iv. 14), which would give the impression that John the Baptist was imprisoned immediately after the Temptation, before Jesus entered on the Galilæan ministry which they record. To prevent or correct this misapprehension the last of the apostles here supplements these earlier records, and recalls from oblivion a period in Christ's ministry extending to the end of chapter iv, which they had overlooked (cf. note on iv. 54).

25. The Baptist's ministry was understood to be a preparation for the Messiah, and when the disciples of Jesus also began to baptize, with a similar call to repentance (cf. Matt. iv. 17; Mark i. 15), it was natural that feelings of jealousy should spring up between them and the disciples of John, and that the relation of the two baptisms should become a subject of controversy.

26. The manner in which John's disciples state the case to him, referring to his former generous testimony in favour of Jesus, and to the fact that the latter had now begun to baptize and was attracting great crowds to his ministry, betrays a feeling of bitterness and disappointment.

27-30. In splendid contrast to their narrow-mindedness is the magnanimity of their Master's reply, attributing the growing

Ye yourselves bear me witness, that I said, I am not 28
the Christ, but, that I am sent before him. He that 29
hath the bride is the bridegroom: but the friend of the
bridegroom, which standeth and heareth him, rejoiceth
greatly because of the bridegroom's voice: this my
joy therefore is fulfilled. He must increase, but I must 30
decrease.

He that cometh from above is above all: he that 31

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success of Jesus' ministry to the will of God, which assigns to every man his place in the Divine economy (27: cf. Ps. lxxv. 6, 7; 1 Cor. iii. 7), and reminding his followers that in his earlier testimony to Jesus (i. 19–34), to which they had referred, he had forecast what had now come to pass, as regarded his relation to the Messiah.

29. that hath the bride . . .: he illustrates the relation by a simile (cf. Matt. ix. 15, uttered in the hearing of John's disciples) which is often applied in Scripture to the relation between Jehovah or Christ and his redeemed (Isa. liv. 5, lxii. 5; Hos. ii. 19 f.; Ps. xlv; Matt. xxii. 2; Eph. v. 32; Rev. xix. 7).

the friend of the bridegroom: whose part it was to arrange the contract of marriage between the bridegroom and the bride, and to preside at the marriage-feast—the bridegroom in this case being the Messiah, and the bride a people prepared for him. Viewed in this light, the rallying of the nation at the call of Jesus could only be to John a matter of joy and satisfaction, as it was the consummation of the work that had been given him to do (cf. 2. Cor. xi. 2), and was the best proof that his ministry had served its purpose.

the bridegroom's voice: probably referring to the joyous welcome given by the bridegroom to the bride on her arrival at her new home (cf. 'the voice of the bridegroom and the voice of the bride' in Jer. vii. 34, &c.).

30. In this verse the Baptist sums up the situation in a word of great force and exquisite beauty, breathing a spirit of the most absolute self-devotion on his own part, and forming a fit transition from the Old to the New Covenant. The language has been described as 'solar,' and it has been supposed by some to refer to the succession of the seasons; but a still better illustration is found in the gradual evanescence of the morning star before the glory of the rising sun.

31–36. Here, as in recording the conversation with Nicodemus, the Evangelist seems to have added some reflections of his own,

is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all.
32 What he hath seen and heard, of that he beareth
33 witness; and no man receiveth his witness. He that hath received his witness hath set his seal to *this*, that
34 God is true. For he whom God hath sent speaketh

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or else to have remoulded the thoughts of the Baptist. In the two passages the reasons for this inference are very much the same. (1) The thought assumes a more general and abstract character, although springing directly out of what precedes. (2) Expressions occur which are more or less characteristic of the Evangelist, being perhaps echoes of words he had heard from Christ's lips on other occasions; and statements are made which do not fit in with the Baptist's circumstances. Of the former is the phrase 'of the earth' (verse 31), a form of expression very common with John (cf. 'of the truth,' 'of the world'), while there are several other points of resemblance in this and the first part of the following verse to verses 11 ff., viii. 14, 23; 1 John iv. 5. On the other hand, the statement in 32, 'no man receiveth his witness,' could scarcely have emanated from the Baptist at the very time when he was rejoicing in the success of Christ's ministry (cf. 26, 'all men come to him'), though it would suit the eclipse of faith in the closing years of the apostle John's life (cf. 1 John v. 19), when the acceptance of Christ's testimony could also be spoken of in the past tense as it is in 33. Moreover, the doctrinal statements regarding 'the Son' in verses 35, 36, betoken fuller and riper teaching than the Baptist had yet received, although they are quite in keeping with the theology of the Apostle.

31, 32. The Baptist's declaration regarding Christ's superiority to himself is here extended and receives a universal application. In virtue of his heavenly origin, which marks him off from all other men, alike as regards his nature and his teaching, Christ is declared to be supreme. While other men derive their ideas and experience from the present life, with its natural limitations and conditions to which they are subject, he has had a supramundane experience (i. 18, iii. 11) which enables him to speak of heavenly things with the authority of an eye-witness (viii. 26, 38): and yet his authority is ignored and his testimony rejected.

31. of the earth: to be distinguished from 'of the world,' which implies moral antagonism to God (xv. 19: cf. 1 Cor. xv. 47).

33, 34. As Jesus represents God, he who has accepted his testimony concerning Divine things has thereby affixed his seal to the truth of God's revelation in him. For the opposite action

the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given 35
all things into his hand. He that believeth on the Son 36
hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

When therefore the Lord knew how that the Pharisees 4

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of unbelief, 'making God a liar,' cf. 1 John v. 10; and for the Divine side of the transaction cf. vi. 27.

34. giveth not the Spirit by measure: that is, to Jesus. To him the Spirit is not given to a limited extent (Col. i. 19) as it is to other men (1 Cor. xii. 27 ff.). He is God's ambassador, revealing the mind of God in all his words (cf. viii. 28; Col. i. 19). But some take the words to refer to Christ's own dispensation of the Spirit.

35, 36. Not only is Jesus the fully commissioned teacher of Divine truth, but on him has been conferred by the Father, in token of His love for him, the supreme authority in all things (cf. Matt. xi. 27; Eph. i. 22); and only through him can eternal life be obtained.

36. hath eternal life . . .: a foretaste of such life is enjoyed even now by those who believe in him (cf. vi. 40, xvii. 3), whereas those who reject his teaching and disown his authority forfeit the gift he has come to bestow.

the wrath of God. Cf. Rom. i. 18; Eph. ii. 3; Matt. iii. 7. Often denounced against sin both in the O. T. and the N. T., and destined to culminate in 'the wrath of the Lamb,' which shall at last descend upon the impenitent and unbelieving (Rev. vi. 16f.). This is the only passage in which the expression is found in any of the Gospels, but the idea is of frequent occurrence.

iv. 1–42. Owing to the jealousy of the Pharisees Jesus resolves to return to Galilee. Passing through Samaria on his way thither, he reveals himself as the Messiah to a woman by the well of Jacob in a conversation marked by sublime teaching regarding the essential nature of Divine worship, and by heart-searching comments on the hearer's own life. Her testimony to what she has learned is the means of bringing under his influence great numbers of her countrymen, who believe in him without seeing any miracles; and in their readiness to accept him as their Saviour he bids his followers to rejoice with him as an anticipation of the joy of harvest.

iv. 1–26. *Jesus in Samaria. His conversation with the woman at Jacob's well.*

had heard that Jesus was making and baptizing more
2 disciples than John (although Jesus himself baptized not,
3 but his disciples), he left Judæa, and departed again
4 into Galilee. And he must needs pass through Samaria.

1–3. Here, as elsewhere in this Gospel, the Pharisees are the most prominent representatives of the Jewish hierarchy, the Sadducees and Herodians not being once named. As the Pharisees were opposed to the baptism of John they were naturally still more hostile to the ministry of one whom John had hailed as the Messiah. Jesus knew that his popularity in Judæa had not escaped their attention, and that if he continued his ministry in a province where their influence was so predominant he might fall a premature victim to their fanatical hatred—as John may have already done (cf. Matt. iv. 12). To avoid this danger he therefore resolved (cf. vii. 1, x. 39 f., xii. 53 f.) to abandon Judæa and make Galilee his field of work as a prophet.

1. the Lord . . . Jesus. The former title is used by the Evangelist, speaking in his own name ; the latter is given as the subject of the report current among the Pharisees.

2. Jesus himself baptized not. Cf. Paul's practice (1 Cor. i. 17) and Peter's conduct at Cæsarea (Acts x. 48). Baptism was and is a ministerial act, and it would have been all the less fitting for Christ himself to perform it, because it was as yet but a baptism with water, not the promised baptism with the Holy Ghost (i. 33). The making of disciples, here associated with it, is in keeping with the terms of the commission given to the apostles by the risen Christ (Matt. xxviii. 19 f.).

3. again: referring to the previous visit to Galilee recorded at i. 43, ii. 1, which is omitted in the Synoptics.

4. Notwithstanding the inhospitality of the Samaritans it was usual for Galilæan pilgrims to go through Samaria on their way to and from Jerusalem (Josephus, *Ant.* xx. 6, 1). Only the strictest of the Jews, such as the Pharisees, went round by Peræa.

Samaria: a name (Heb. *Shomeron*) originally applied to the city built by Omri, king of Israel, on the round hill purchased from Shemer (1 Kings xvi. 23 f.), and rebuilt by Herod, who gave it the name of Sebaste ('august'), after the emperor. It is, however, the province of Samaria that is here referred to (so in verse 7), inhabited by a mixed population with a mixed religion (2 Kings xvii. 24–41; Ezra iv; Neh. vi), who claimed to be true Israelites ('our father Jacob,' verse 12), and professed to keep the law of Moses, but were regarded with intense hatred by the people of Judæa, a feeling which they reciprocated (cf. Luke ix. 51–54 ; Ecclus. l. 25 f.)

So he cometh to a city of Samaria, called Sychar, near 5
to the parcel of ground that Jacob gave to his son
Joseph: and Jacob's well was there. Jesus therefore, 6
being wearied with his journey, sat thus by the well.
It was about the sixth hour. There cometh a woman 7

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5. Sychar: now securely identified with 'Askar, a village close to Nablous, the ancient Shechem, which is the piece of ground here referred to as specially gifted to Joseph, whose tomb is shown in the vicinity. Cf. Gen. xlviii. 22, where 'shechem' is the Hebrew word translated 'portion,' also xxxiii. 17, and Joshua xxiv. 32.

6. Jacob's well: or rather, 'spring': and so in verse 14, but not in 11, 12 (marg.). About half a mile south of 'Askar, and twice as far to the east of Nablous, is an ancient cistern still bearing the name of Jacob's Spring (Ain-Yakub) or Jacob's Well (Bir-el-Yakub), corresponding to the two terms used in the text. It is lined with rough masonry and is about 70 feet deep, but it was originally much deeper, its lower end being now filled up with stones and rubbish, and when Maundrell measured it its depth was 105 feet. The existence of such a carefully constructed well in a neighbourhood which has such an abundant supply of water as the lands at the foot of Mount Gerizim and Mount Ebal, can only be accounted for as Jacob's contrivance to make himself and his people independent of their heathen neighbours. It is situated on the highway from Judæa to Galilee, and the description of Jesus as sitting by the well at noonday, wearied with his journey, while the disciples made a short excursion to the nearest town, which was somewhat off the way, to buy food (12 o'clock being the Jewish dinner-hour), illustrates the remark of Renan: 'The most of the circumstances of the narrative bear a striking stamp of truth.'

7. there cometh a woman. Josephus (*Ant.* ii. 11. 1) gives a similar description of Moses sitting by a well at midday, wearied with his journey, when the shepherdesses came to water their flocks. But noon was not the usual hour for women to come and draw water for household purposes, so it is not surprising that only one woman should have made her appearance, attracted to Jacob's well, perhaps, in preference to the springs and streams in the neighbourhood by her reverence for its sacred associations, or by the superior excellence of its water, or, more probably, because she had to pass it on her way home from work. Her arrival, with her pitcher poised on her head or shoulder, leads Jesus to ask her for the refreshment so much prized by weary and thirsty travellers in the East, which he has no means of getting for

of Samaria to draw water: Jesus saith unto her, Give me
8 to drink. For his disciples were gone away into the
9 city to buy food. The Samaritan woman therefore saith
unto him, How is it that thou, being a Jew, asketh drink
of me, which am a Samaritan woman? (For Jews have
10 no dealings with Samaritans.) Jesus answered and said
unto her, If thou knewest the gift of God, and who it
is that saith to thee, Give me to drink; thou wouldest
have asked of him, and he would have given thee living

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himself (verse 11) in the absence of his disciples. It is worthy of note that both here and in xix. 28 ('I thirst') the fourth Gospel brings out, as none of the Synoptics do, the reality of Christ's humanity, in opposition to the Docetic error which supposed his body to be a mere appearance.

9. being a Jew. The woman would know Jesus to be a Jew both by his dress and his speech (according to Edersheim 'the fringes on the Tallith of the Samaritans are blue, while those worn by the Jews are white').

no dealings with Samaritans. This is the writer's explanation of the woman's susprise at the request made of her, although it was partly because she was a woman (cf. verse 27), and not merely because she was a Samaritan, that she had not expected to be spoken to by a Jewish stranger. The antipathy between Jews and Samaritans was such that they avoided as far as possible all intercourse with one another. According to a tradition of a later age it was unlawful for a Jew either to eat bread or to drink wine with a Samaritan, and it was only certain kinds of food that he was allowed to purchase from a Samaritan. Tristram gives an illustration of the feeling at the present day by telling how, on asking drink from a woman near Nablous, he and his party were angrily and churlishly refused: 'The Christian dogs might get it for themselves.' With such feuds Christ could have no sympathy, and he invariably showed a spirit of generosity in his attitude towards the Samaritans (cf. Luke ix. 55, x. 33, xvii. 18).

10. the gift of God . . . Instead of seeking to justify his request Jesus uses the opening afforded by the woman's remark to tell her of a still better gift than he had asked of her, which was at his disposal—a Divine gift which she, had she known who he was and what he had to offer, would have been more eager to receive than he could be for a refreshing draught from the well.

living water: that is to say, spring water in a metaphorical

water. The woman saith unto him, Sir, thou hast 11
nothing to draw with, and the well is deep: from whence
then hast thou that living water? Art thou greater than 12
our father Jacob, which gave us the well, and drank
thereof himself, and his sons, and his cattle? Jesus 13
answered and said unto her, Every one that drinketh
of this water shall thirst again: but whosoever drinketh 14
of the water that I shall give him shall never thirst;
but the water that I shall give him shall become in him
a well of water springing up unto eternal life. The woman 15
saith unto him, Sir, give me this water, that I thirst not,

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sense (cf. Gen. xxvi. 19; Lev. xiv. 5; Jer. ii. 13; Zech. xiv. 8; John vii. 38). Jesus thus adapts his language to the occasion in order to sustain the interest of his hearer.

11. Sir, thou hast nothing to draw with. The speaker's words and bearing produce an immediate impression on the woman, which appears in the title of respect she now gives him. She feels there is something mysterious about him, and yet she is not sure whether she should take his words seriously, hence her half-earnest, half-playful answer, in which she takes his statement in a literal sense (as Nicodemus had done on a similar occasion, iii. 4), and asks him to explain how such a thing was possible.

12. Art thou greater? 'Thou' emphatic. Surely it could not be that such a humble wayfarer should be able to furnish better water than they and their fathers had derived from their ancient and honoured well.

our father Jacob. See on verse 4.

13, 14. In reply Jesus expands the metaphor (as he did with Nicodemus, iii. 5) rather than explains it, and claims for his gift an incomparable value, as having the power to quench man's thirst not for a time only but for ever, abiding with the receiver and dwelling in him as a spring of water ever leaping up afresh with incessant energy and inexhaustible fullness.

15. It is easy now to see in Christ's words an allusion to the satisfaction provided in the gospel for men's spiritual wants, the peace and comfort which flow from fellowship with God in Christ, not only in the weary journey of the present life but also in eternity (Rev. vii. 16). But as yet this was a truth which the Samaritan woman could not realize. She still thinks of her physical wants and of the relief from toil which such a gift as Jesus had described would bring to her, and in this spirit she makes her reply (cf. vi. 34, 'Lord, evermore give us this bread').

16 neither come all the way hither to draw. Jesus saith
17 unto her, Go, call thy husband, and come hither. The
woman answered and said unto him, I have no husband.
Jesus saith unto her, Thou saidst well, I have no hus-
18 band: for thou hast had five husbands; and he whom
thou now hast is not thy husband: this hast thou said
19 truly. The woman saith unto him, Sir, I perceive that
20 thou art a prophet. Our fathers worshipped in this
mountain; and ye say, that in Jerusalem is the place

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16. call thy husband . . . The meaning of this command has been much discussed. The most natural view seems to be to regard it as the first step taken by our Lord to comply with the woman's prayer. A well of repentance had to be dug in her heart. A sense of guilt had to be awakened within her before there could be any real reception of the grace and truth which he had come to bestow. She had referred indirectly to her home when she spoke of not having any longer to 'come hither and draw,' and Jesus now speaks a word which brings to her recollection the great sin of her life.

17, 18. The woman gives an evasive answer, though true so far as it went. She will not enter into particulars, or at least she hesitates to do so. Firmly yet gently Jesus confronts her with her sin. Perhaps her case was not much worse than that of many others in her neighbourhood, for the relaxation of the marriage bond was one of the crying evils of the time, among the Jews as well as among the Gentiles. Divorce was lamentably prevalent on the slightest pretext, and it was this that led Christ to lay down the marriage law so absolutely as he did (Matt. xix. 8, 9). Here there was a worse evil than divorce, the woman's sixth man not being a husband even in name.

19. a prophet. As Jesus in a few words summed up her history regarding her relations with the other sex, the woman's heart bore witness to the truth of what he said, and she felt herself to be in the presence of a more than human knowledge. For the meaning of the word 'prophet' see on ix. 17.

20. in this mountain. It may have been to turn away the stranger's thoughts from the guilty secrets of her life, which he had thus unveiled, rather than from any great desire for instruction on the religious controversy between her nation and the Jews, that she pointed to the mountain close at hand and appealed to him to say whether it was on that mountain or in Jerusalem that an acceptable worship could be offered. She does not name

where men ought to worship. Jesus saith unto her, 21
Woman, believe me, the hour cometh, when neither in
this mountain, nor in Jerusalem, shall ye worship the
Father. Ye worship that which ye know not: we worship 22
that which we know: for salvation is from the Jews.
But the hour cometh, and now is, when the true wor- 23
shippers shall worship the Father in spirit and truth:
for such doth the Father seek to be his worshippers.
God is a spirit: and they that worship him must worship 24

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the mountain, for the summit of Gerizim had been for centuries (as it still is, so far as any Samaritans are left) the seat of worship for her people, deriving its sanctity from Deut. xxvii. 11 ff., as well as from legends and interpolated texts, and bearing the ruins of a rival temple which had been an object of contempt and hatred to the Jews. The importance of the question raised by the woman may be judged from an instance of a disputation on the subject recorded by Josephus (*Ant.* xiii. 3. 4), in which the Samaritan speakers were put to death, as the losing side, in terms of a previous agreement.

21–24. Thus appealed to Jesus could not hesitate about his answer. He supports the claims of the Jewish faith as the appointed channel of salvation, and declares its essential superiority to the maimed and stunted religion of the Samaritans, who knew nothing of God (cf. Acts xvii. 23), as he had progressively revealed himself in the history of his people, the Pentateuch being the only Scriptures they acknowledged. But he makes this statement as part of a much larger declaration that the time was close at hand when all local and national restrictions on the worship of God would be for ever abolished.

21. the Father: the leading feature in the Christian revelation of God, and thrice mentioned here, even as 'Our Father' is the keynote of the prayer Jesus taught his disciples, indicating a closer and more intimate relation with the human family than even the chosen people had known under the O.T. (cf. Acts xvii. 26–29; 1 John ii. 1, iii. 1).

23. and now is. It is not without reason that a special fitness has been recognized both in the scene chosen for the publication of this 'charter of a universal worship,' which was the natural centre of Palestine accessible from many quarters, and in its first hearer, who was in a sense a social and ecclesiastical outcast.

24. God is a spirit: or 'God is spirit' (marg.). Cf. 1 John i. 5, 'God is light,' and iv. 8, 'God is love.' His worship, therefore,

25 in spirit and truth. The woman saith unto him, I know
that Messiah cometh (which is called Christ): when he
26 is come, he will declare unto us all things. Jesus saith
unto her, I that speak unto thee am *he*.
27 And upon this came his disciples; and they marvelled
that he was speaking with a woman; yet no man said,
What seekest thou? or, Why speakest thou with her?

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must be a matter not of forms and places, but of inward dispositions; not of types and symbols, but of moral and spiritual realities (cf. Jas. i. 27; Rom. xii. 1).

in spirit and truth: repeated from verse 23. Worship resting on a true conception of the nature of God and manifesting itself in man's inner life was the worship which God desired, and which even now was beginning to be offered.

25. Messiah cometh. The truth announced was too sublime for the hearer to comprehend as yet. She feels herself unequal to the task of discussing such lofty themes, and is content to wait for the fuller revelation of the truth which the promised Messiah is to bring. In the Pentateuch the Samaritans had the germs of the Messianic hope (Gen. xv, xlix. 10; Deut. xviii. 15), and they spoke of the Messiah as the 'Converter' or the 'Guide.'

he will declare . . . Josephus tells (*Ant.* xviii. 4. 1) of a Messianic insurrection on Mount Gerizim some years later than this. But here it is as a revealer of truth and not as a conqueror that the Messiah is referred to.

26. It was, doubtless, owing to the fact just stated, and because there was no fear of political complications during his brief stay in Samaria, that Jesus makes the great announcement to an ignorant and half-heathen woman, which was to be withheld from his own nation till it was made at the cost of his life, in response to the adjuration of the high priest on the night before his death (Matt. xxvi. 44: cf. Matt. xvi. 20).

iv. 27-42. *The ready faith of the Samaritans, an illustration of the joy of harvest.*

27. Just as the conversation reached this critical point the disciples made their appearance. Their astonishment at seeing Jesus talking with a woman was natural, for according to Rabbinical teaching a man ought not to salute a woman in a public place, not even his own wife, and it were better to burn the precepts of the law than to teach them to a woman. But their reverence for their master was so great that they did not venture to question him on the subject.

So the woman left her waterpot, and went away into the 28
city, and saith to the men, Come, see a man, which told 29
me all things that *ever* I did: can this be the Christ?
They went out of the city, and were coming to him. 30
In the mean while the disciples prayed him, saying, 31
Rabbi, eat. But he said unto them, I have meat to eat 32
that ye know not. The disciples therefore said one to 33
another, Hath any man brought him *aught* to eat?
Jesus saith unto them, My meat is to do the will of him 34
that sent me, and to accomplish his work. Say not ye, 35
There are yet four months, and *then* cometh the harvest?

28, 29. The woman, on her part, was so excited by what she had been told that she left her water-pot behind her (a fine trait in the narrative) and hastened to tell her strange experience to the people of Sychar, whom she would find at that time of day enjoying an interval of rest, perhaps sitting at their doors, or chatting at the corners of the streets. To them she reports the profound impression made upon her by her converse with the stranger, using the language of hyperbole with reference to his knowledge of her life. She does not directly assert that he is the Messiah, but merely suggests the possibility of such being the case, and urges them to come and judge for themselves.

30. This they hastened to do, so effectually had their curiosity been excited by the woman's story (cf. i. 41 f., 45 f.).

31. In the meantime the disciples—their love stronger than their curiosity—were trying to persuade their Master to partake of the food which they had brought back with them.

32. This leads Jesus to utter one of those enigmatical sayings by which he so often stimulated the intelligence of his hearers (cf. iv. 10, vi. 27; Matt. xvi. 6).

33. The disciples have no conception of his real meaning; the only thing that occurs to them being the possibility—a remote one, as they express it to each other—that some one may have brought food to him in their absence.

34. Seeing their perplexity Jesus explains to them that what he was referring to was the satisfaction of the soul's needs, not the relief of bodily hunger (cf. Matt. iv. 4), derived from obedience to the will of God and the successful prosecution of the work assigned to him (cf. xvii. 4).

35, 36. To illustrate his meaning he bids his disciples lift their eyes (cf. Isa. xlix. 4 ff.) to the fields in the direction of Sychar,

behold, I say unto you, Lift up your eyes, and look on
36 the fields, that they are white already unto harvest. He
that reapeth receiveth wages, and gathereth fruit unto life
eternal; that he that soweth and he that reapeth may
37 rejoice together. For herein is the saying true, One
38 soweth, and another reapeth. I sent you to reap that
whereon ye have not laboured: others have laboured, and
ye are entered into their labour.
39 And from that city many of the Samaritans believed
on him because of the word of the woman, who testified,

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across which a great cloud of Samaritans were drawing near. To his eye they present the appearance of a ripe spiritual harvest (cf. ix. 36–38)—the first-fruits of a still greater ingathering (Acts viii. 5 ff.). According to the common reckoning, as he reminds them, there wanted yet four months to harvest—either quoting a proverbial figurative expression (the phrase, 'ye say,' being used in a similar way at Matt. xvi. 2) meaning that time was needed for the full result of any good work to appear (cf. James v. 7), or else referring to a remark which had been made by the disciples as to the actual state of the green crops on which they were looking. But in this instance, he tells them, the interval between sowing and reaping had been overleaped, and the disciples were about to reap the rich fruits of his evangelistic labours and to share in his rejoicing (cf. Ps. cxxvi. 5 f.).

37. One soweth, and another reapeth. They had taken no part in sowing the good seed (Matt. xiii. 18 ff.) in the hearts of these Samaritans, and in that respect their experience was a genuine illustration of the saying quoted, which was at variance with ordinary experience (cf. 2 Tim. ii. 6; Joshua xxiv. 13; Job xxxi. 8; Isa. lxv. 21 f.; Mic. vi. 15).

38. I sent you: past tense, implying a backward reference to the call of the disciples.

their labour: including not only what Jesus had now been doing with the help of the Samaritan woman, but also his labours, and those of his forerunner, in Judæa, which had resulted in so many baptisms administered by the disciples (iv. 2).

39. We have here the key to the meaning of the foregoing verses, and to the nature of the rejoicing to which Jesus was calling his disciples.

who testified: present participle. It was the woman's persistent testimony that led so many, in the first instance, to come to Christ.

He told me all things that *ever* I did. So when the 40
Samaritans came unto him, they besought him to abide
with them: and he abode there two days. And many 41
more believed because of his word; and they said to the 42
woman, Now we believe, not because of thy speaking:
for we have heard for ourselves, and know that this is
indeed the Saviour of the world.

And after the two days he went forth from thence into 43
Galilee. For Jesus himself testified, that a prophet hath 44
no honour in his own country. So when he came into 45

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40. Such a request, coming from Samaritans, shewed the strength of the impression made upon them.

41. many more: rather, 'far more' than those who had accompanied the woman.

42. The impression made by her testimony was confirmed by personal intercourse with Christ, resulting in a stronger and better faith, as the Samaritans themselves declare.

the Saviour of the world. This expression is only found elsewhere in 1 John iv. 14. It is very appropriate here, whether used by the Samaritans or put into their mouth by the Evangelist to describe the universal aspect under which Christ was revealed to them.

iv. 43–54. Passing into Galilee Jesus is received with honour by his own countrymen owing to the reputation derived from his miracles in Jerusalem, a craving for 'signs and wonders' being characteristic of the Galilæans as of the Jews in general. The real value of a miracle as an aid to faith is illustrated by the case of a nobleman of Capernaum, whose son is healed by a word spoken by Jesus at Cana of Galilee, this being the second miracle performed by him there, on his second return to Galilee.

iv. 43–45. *Jesus is now welcomed by the Galilæans.*

43. the two days: already mentioned in verse 40.

44. in his own country. The connexion of this saying with that which precedes and follows it is very obscure, and has given rise to many explanations. According to some interpreters it is Judæa that is here meant, whether as containing Jesus' birthplace or as the country of the prophets. But it was not with reference to Judæa that Jesus made use of the proverb as recorded by the Synoptics (Matt. xiii. 57; Mark vi. 4; Luke iv. 24), and it is foreign to the usage of the fourth Gospel, which always speaks

Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain noble-
47 man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death.

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of Jesus as a Galilæan (i. 46, ii. 1, vii. 3, 41, 52). Besides, there had been no such want of honour shewn him before he left Judæa (iii. 26, iv. 1–3). According to others it is Nazareth that is meant, or Lower Galilee, in which Nazareth was situated. But he did not avoid this country, for he went to Cana (46), and it would appear that he also visited Nazareth (Luke iv. 14 ff.). It has been suggested that the Evangelist represents his coming at this time to Galilee as being for the purpose of meeting and overcoming the opposition which was to be expected there (as compared with the success he had achieved in Samaria), or that it was due to a wish for a time of quiet retreat after his experience in Judæa; but both these suppositions are at variance with verse 45, which represents the cordial reception given to him by the Galilæans as quite in harmony with his plans. On the whole, the most reasonable interpretation seems to be that which regards verse 44 as stating the reason why he had gone up to Jerusalem and Judæa, and, in a secondary sense, why he was now coming back to Galilee, with a reputation that would be strong enough to overcome the local prejudice against him, many of the Galilæans having themselves been present at the feast when he gave such striking evidence of his power.

iv. 46–54. *Again at Cana—healing of the Capernaum nobleman's son.*

46. He goes to Cana as the scene of his former miracle, where he might find hearts prepared to receive him.

nobleman: or, 'king's officer' (marg.): probably some one attached to the court of Herod Antipas, who was popularly regarded as a king; perhaps Chuza, Herod's steward (Luke viii. 3), or Manaen, his foster-brother (Acts xiii. 1).

47. He took this action no doubt owing to what he had heard of the former miracle at Cana or of what had taken place at Jerusalem. It does not seem to have occurred to him that Jesus

Jesus therefore said unto him, Except ye see signs and 48
wonders, ye will in no wise believe. The nobleman 49
saith unto him, Sir, come down ere my child die. Jesus 50
saith unto him, Go thy way; thy son liveth. The man
believed the word that Jesus spake unto him, and he
went his way. And as he was now going down, his 51
servants met him, saying, that his son lived. So he 52
inquired of them the hour when he began to amend.
They said therefore unto him, Yesterday at the seventh
hour the fever left him. So the father knew that *it was* 53
at that hour in which Jesus said unto him, Thy son

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might effect a cure from a distance (cf. 49); and although it was a journey of about 30 miles from Capernaum to Cana, he does not grudge to make it, neither does he hesitate to ask Jesus to come down to Capernaum.

48. A reflection on the religious tendencies of the Galilæans as represented by the petitioner (cf. ii. 23–25).

signs and wonders. The phrase occurs nowhere else in this Gospel, although it is not uncommon in the N. T., because the latter word describes miracles on their physical side, with which the Evangelist is not concerned.

49. The nobleman's anxiety for his son overpowers all other thoughts, and he repeats his prayer with even more pathos than before.

50. thy son liveth: a better answer than the petitioner had dreamt of.

believed the word. Rising to the height of faith to which Jesus was now calling him, he accepted his assurance, unsupported as yet by any evidence, and went back to Capernaum.

51–53. The nobleman spent a night at Cana or on the journey home, and next morning met his servants coming to inform him of his son's recovery. On inquiry he found that the turn of the fever had occurred at the very hour at which Jesus had announced it, the result being that he recognized the hand of God in what had taken place (whether as a miracle of knowledge or of will-power is immaterial) and became, as Christ had anticipated (48), a confirmed believer.

53. his whole house. The first of many cases in the N. T. of family religion resulting from the conversion of the head of the house (Acts xvi. 15, &c.).

54 liveth: and himself believed, and his whole house. This
is again the second sign that Jesus did, having come out
of Judæa into Galilee.

5 After these things there was a feast of the Jews; and
Jesus went up to Jerusalem.

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54. This is stated to be the second of two miracles wrought by Jesus in Cana on two similar occasions, namely, on returning from Judæa into Galilee (cf. ii. 11).

An attempt has been made to identify this miracle with that recorded in Matt. viii. 5 ff., and Luke vii. 2 ff., but the difference between the two is well marked, not only in detail, but as regards the faith of the petitioner, which in the one case was censured as weak and defective (48), and in the other received the warmest commendation. Indeed, the identification has little to rest upon except the fact that in both cases the miracle was wrought from a distance. Of this, however, we appear to have another instance in Matt. xv. 22.

Fuller manifestation of Christ—leading to a spiritual crisis. Chaps. v—xii (inclusive).

We have here a continuous self-revelation by Jesus as the Christ, in word and deed, chiefly at Jerusalem on the occasion of the Jewish festivals. This revelation is the means of bringing out, on the one hand, the unbelief of the Jewish Sanhedrin and people amid the warnings and remonstrances of Jesus, and on the other hand it tends to the fuller development of faith in the minds of the disciples.

In chapters v. and vi. Jesus reveals himself as Life (1) at Jerusalem, to an inner circle of the Jews, in connexion with the healing of the impotent man, and (2) in Galilee, among the people, after the feeding of the five thousand.

At Jerusalem the miracle was wrought on a sabbath, which brought upon Jesus a charge of breaking God's law; and this led to a full exposition of his relation to the Father, as the giver of life, along with an appeal to the Father's testimony, as expressed both in the works which He was enabling Jesus to perform, and in the Scriptures of the Old Testament.

In Galilee the miraculous supply of food led the multitude to indulge in selfish and worldly expectations, and to hail him as an earthly potentate, whereupon Jesus set forth his true relations to God's people, as the nourisher and sustainer of spiritual and eternal life by means of a heavenly food to be provided in his own person through his sacrificial death, and to be appropriated only by them that believed in him.

Now there is in Jerusalem by the sheep *gate* a pool, 2
which is called in Hebrew Bethesda, having five porches.
In these lay a multitude of them that were sick, blind, 3
halt, withered. And a certain man was there, which 5
had been thirty and eight years in his infirmity. When 6
Jesus saw him lying, and knew that he had been now
a long time *in that case*, he saith unto him, Wouldest

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v. 1-18. *Healing of the sick man on the sabbath day, and consequent hostility of the Jews.*

1. Which of the Jewish feasts is here referred to we have no means of determining. Purim (in March), Passover (in April), Pentecost (in May), Tabernacles (in October), Dedication (in December), have each had their advocates. Perhaps the nearest approach to probability belongs to Purim (the commemoration of the deliverance of the Jews by Queen Esther), in view of the apparent reference to spring in iv. 35, and the approach of the Passover in vi. 4.

2. The pool has been recently identified by the agents of the Palestine Exploration Society. It was known to the crusaders, as is evident from the church they built over it, with a crypt after the pattern of the porches, and a representation of the angel troubling the waters on the wall of the crypt. The pool is 55 feet long, and was enclosed with porches for the convenience of those frequenting it, like the medicinal baths at Tiberias. We cannot infer from the present tense that the building was standing at the time this Gospel was written; the author merely describes what had been a familiar object to him when he used to dwell in Jerusalem.

by the sheep (gate). Cf. Neh. iii. 1, 32, xii. 39.

Bethesda. Both the form and the origin of the word are uncertain, but it is generally supposed to mean 'House of Mercy.'

3, 4. The last clause of 3 and the whole of 4 are generally regarded as early interpolations, embodying the Jewish traditions concerning the medicinal virtues of the water (cf. 7). It seems to have been an intermittent chalybeate spring. Eusebius describes the water in his time as 'marvellously red.'

5. The nature of the man's infirmity is not mentioned, but it rendered him practically helpless, and as it had continued for 38 years his case would be well known in Jerusalem.

6. As in the case of the other miracles recorded in this Gospel, the action of Christ was quite spontaneous, without any solicitation on the part of the sufferer.

Wouldest thou be made whole? A unique inquiry, which

7 thou be made whole? The sick man answered him, Sir,
I have no man, when the water is troubled, to put me
into the pool: but while I am coming, another steppeth
8 down before me. Jesus saith unto him, Arise, take up
9 thy bed, and walk. And straightway the man was made
whole, and took up his bed and walked.
10 Now it was the sabbath on that day. So the Jews
said unto him that was cured, It is the sabbath, and
11 it is not lawful for thee to take up thy bed. But he
answered them, He that made me whole, the same said
12 unto me, Take up thy bed, and walk. They asked him,
Who is the man that said unto thee, Take up *thy bed*,

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was evidently designed to rouse the sufferer from the apathy and listlessness into which he had fallen as the result of his long illness, and to awaken within him some degree of hope and expectation.

7. Although not a direct reply, this statement was enough to explain his seeming indifference and to show how grateful he would be for restoration.

8. Arise, take up thy bed, and walk: a threefold call to exertion, marking distinct stages of progress (cf. Mark ii. 9). The word translated 'bed' is a peculiar one, borrowed from the Latin, and means 'pallet.'

9[a]. There is no mention of any responsive faith on the part of the sufferer, but such faith is implied in the result, which was all that Christ desired, giving evidence of permanent recovery.

9[b], 10. For this application of the sabbath law they might plead Jer. xvii. 21 f., on which the Rabbis had based prohibitions of the strictest and narrowest character; e. g. 'If any man on the sabbath bring in or take out anything from a public to a private place, if thoughtlessly he hath done this, he shall sacrifice for his sin; but if wilfully, he shall be cut off and shall be stoned.' For a real offence see Neh. xiii. 15.

11. A very natural defence. He that gave the new strength might well give directions for its use.

12, 13. The very form of the question showed how entirely their thoughts were occupied with the infringement of their rule to the exclusion of the miracle of healing. They put the question for the purpose of dealing with the offender; but the man had not asked the name of his benefactor, and was unable to give them any information about him.

and walk? But he that was healed wist not who it was: 13
for Jesus had conveyed himself away, a multitude being
in the place. Afterward Jesus findeth him in the temple, 14
and said unto him, Behold, thou art made whole: sin
no more, lest a worse thing befall thee. The man went 15
away, and told the Jews that it was Jesus which had
made him whole. And for this cause did the Jews 16
persecute Jesus, because he did these things on the
sabbath. But Jesus answered them, My Father worketh 17

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14. findeth him. Though he had lost all trace of Jesus, the restored man was still the unconscious object of his care.

in the temple: where he may have gone to offer thanks.

sin no more: implying that his illness had been in some way due to his personal sin (cf. Mark ii. 5-12), and that he was in danger of continuing in the practice of that sin, such being the force of the pres. imperative in the original.

a worse thing. Jesus would have him know that worse consequences might come of his sin than even his 38 years of helpless misery (cf. Matt. xii. 45; 2 Pet. ii. 20).

15. Probably he gave the information in order to clear himself of responsibility for the breach of the sabbath law of which he had been guilty, believing that Jesus would be quite able to vindicate his authority.

16. His action, as might have been expected, led to serious consequences, sabbath-breaking being regarded as a capital offence, and no regard being paid to the motives which led to it. The words 'to slay him,' in A. V., are an interpolation borrowed from verse 18.

did the Jews persecute . . . did these things: imperfect tense (so 'brake,' in verse 18), implying that this was not the only instance of such a violation by Jesus of the letter of the law (cf. ix. 14; Matt. xii. 1-15).

17. My Father: cf. ii. 16, xx. 17. Jesus here claims for his conduct a far higher character than his accusers had ever dreamt of, as an act of positive obedience to the law of perpetual action in the Divine kingdom, illustrated by his work of mercy on the sabbath day, even as it was illustrated by the Father's continual work of providence and redemption since He had finished His work of creation and entered on a period of sabbath rest (cf. Gen. ii. 1-3 and Mark ii. 27, 28). In other words, he claims that such rest does not arise from inaction, but from action of the highest and most beneficent kind. With this may be compared a saying of

18 even until now, and I work. For this cause therefore
the Jews sought the more to kill him, because he not
only brake the sabbath, but also called God his own
Father, making himself equal with God.
19 Jesus therefore answered and said unto them.
Verily, verily, I say unto you, The Son can do nothing
of himself, but what he seeth the Father doing: for
what things soever he doeth, these the Son also doeth
20 in like manner. For the Father loveth the Son, and
sheweth him all things that himself doeth: and greater
works than these will he shew him, that ye may marvel.
21 For as the Father raiseth the dead and quickeneth them,
22 even so the Son also quickeneth whom he will. For
neither doth the Father judge any man, but he hath

Philo (*Leg. Alleg.* i. 3), 'God never ceases working: for as to burn is the property of fire, and to be cold is the property of snow, so also to work is the property of God, and much the more, as He is the origin of action for all others.'

18. The defence was one which in the eyes of the Jews was a flagrant aggravation of the offender's guilt, convicting him not only of seeking to annul the sabbath law, but also of blasphemy in putting himself on an equality with God (cf. x. 33). The penalty for this was death, which they henceforth sought to inflict upon him (cf. vii. 1, 19, 25, viii. 37, xi. 53).

his own Father. Cf. 'his own son,' Rom. viii. 32.

v. 19–30. *Perfect harmony between the Father and His plenipotentiary, the Son.*

19. This is an expansion of the great thought in verse 17. Speaking of himself in the third person as **the Son,** Christ declares all his actions to be a faithful copy and reflection of the works of **the Father,** as these are made known to him clearly and unreservedly by the Father.

20. It is in virtue of the love the Father beareth towards him that this takes place, such harmony of action being a moral necessity arising from the personal relation between the Father and the Son, and being destined to shew itself in greater works than the miracle he has wrought among them—works which will cause them to marvel, if not to believe.

21, 22. In proof of the statement he has just made, he declares that the fellowship between the Father and the Son has led to

given all judgement unto the Son; that all may honour 23
the Son, even as they honour the Father. He that
honoureth not the Son honoureth not the Father which
sent him. Verily, verily, I say unto you, He that heareth 24
my word, and believeth him that sent me, hath eternal
life, and cometh not into judgement, but hath passed
out of death into life. Verily, verily, I say unto you, 25
The hour cometh, and now is, when the dead shall hear
the voice of the Son of God; and they that hear shall
live. For as the Father hath life in himself, even so 26

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the communication to the Son of the life-giving power which belongs essentially to God the Father (cf. Deut. xxxii. 39; 1 Sam. ii. 6; Tobit xiii. 2; Wisd. of Sol. xvi. 13; Rom. iv. 17). This power the Father hath committed to the Son, to be used by him to quicken men according to His will, in the exercise of the judgement which the Father has also committed to him.

23. In all this it is the purpose of the Father to invest the Son with every claim to honour which He Himself possesses—a thought which is twice expressed as a timely warning to the Jews who were accusing the speaker of blasphemy.

24. A development and application of the thought in the preceding verses. With the solemn introduction with which he so often prefaces new and weighty truths, Jesus announces the principle on which he administers the trust committed to him, that the life at his command is imparted to every one that believeth on him as the representative of the Father—life which carries with it the assurance of acceptance with God and is destined to endure unto eternity (cf. iii. 17, 18).

25. Here the same truth is expressed in a more concrete form, as if the world were 'a vast moral graveyard' (Watkins, *in loco*) from which Christ was calling dead souls to new spiritual life (cf. Matt. viii. 22; Rom. vi. 13; Eph. v. 14; Rev. iii. 1) by a summons that carried its own fulfilment with it in the case of all who gave ear to it, as the command to the sick man had done when he responded to the call (cf. viii. 47, xii. 47).

26, 27. The life-power is stated to be lodged in the Son (cf. 1 John i. 2), even as it is in the Father, as a gift from the Father to His incarnate Son (cf. Phil. ii. 6–11), with the accompanying right of judgement conferred upon him as a son of man, that is, in virtue of his humanity, by means of which he has qualified himself to be the Redeemer of the world and the sovereign Judge of men.

27 gave he to the Son also to have life in himself: and he
gave him authority to execute judgement, because he
28 is the Son of man. Marvel not at this: for the hour
cometh, in which all that are in the tombs shall hear his
29 voice, and shall come forth; they that have done good,
unto the resurrection of life; and they that have done
ill, unto the resurrection of judgement.
30 I can of myself do nothing: as I hear, I judge: and
my judgement is righteous; because I seek not mine
31 own will, but the will of him that sent me. If I bear
32 witness of myself, my witness is not true. It is another

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27. the Son of man: or, 'a son of man' (marg.). Cf. Rev. i. 13, xiv. 14.

28, 29. In these verses the life-giving and judicial functions which Jesus has claimed for himself are exhibited in their full and final issue in connexion with the Resurrection and the last Judgement, when all that are in their graves shall so far experience his life-giving power as to come forth at his word, some to abide in the eternal life which they have already found in him, others to reap the full consequences of the judgement which in their lives they have already incurred. As this resurrection is to be a universal one, including those who have never heard the name of Christ (cf. Dan. xii. 2; Acts xxiv. 15), the principle of separation which is here announced is not that of faith or unbelief, but of good or evil deeds, under which there will be found to be a spirit of loyalty or of disloyalty to the Incarnate Word (cf. iii. 22; Matt. vii. 21, xxv. 31-46; Rom. ii. 6-16).

28. the hour cometh. He does not add 'and now is' (25) because he is now referring to the Last Judgement.

30. I can of myself do nothing: 'I' emphatic. Christ here declares his perfect oneness with the Father in judging, as in giving life, and that not merely at the last day but here and now (cf. ix. 39). His judgements are dictated not by any human feeling or affection, but by the Divine voice which he implicitly follows; they are the expression not of his own will, but of the will of Him that sent him.

v. 31-47. *Jesus adduces Divine testimony in his favour.*

31. Jesus now turns more directly to his hearers and deals with an objection which they might make to his statements, that they were unsupported by evidence. It was an accepted rule

that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto 33
John, and he hath borne witness unto the truth. But 34
the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the 35
lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which 36
I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne 37

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of law, both among the Jews (cf. Deut. xix. 15) and Gentiles, that a party could not give evidence in his own favour; and that is doubtless the reference here, though Jesus did not really admit the applicability of the maxim to himself (cf. viii. 14).

32. He had other evidence to adduce—the evidence of a witness whom he knew, from his own personal consciousness, to be true beyond question.

33. John. The witness on whom Jesus himself relied was God the Father; but before explicitly saying so he cites the testimony of one to whom he knew the thoughts of his hearers would naturally turn, whose testimony to him as the Messiah had been strong and clear, and had been given, as he reminds them, in answer to their own inquiries (cf. i. 19 ff.).

34. that ye may be saved. The testimony of John was not the testimony which Jesus himself depended on, and it had been so far superseded by the actual manifestation of the Saviour's glory, yet it had still a certain significance and value for the Jewish people, and it was for this reason that Jesus now recalled it to their memory.

35. He had been as the lamp of Israel in his day and generation (cf. 2 Sam. xxi. 18; Ecclus. xlviii. 1), though shining with a borrowed light which was liable to gradual extinction. But instead of being guided by his illumination into the paths of righteousness and reformation, they had chosen rather to play around the light with the levity and foolishness of moths, courting their own destruction (cf. Luke vii. 24–35).

36. which I have: 'I' again emphatic. Jesus declares that for his part he has a greater than John for witness, even God the Father, who enables him to perform such works of power, and thereby testifies to the world that He hath sent him.

witness of me. Ye have neither heard his voice at any
38 time, nor seen his form. And ye have not his word
abiding in you: for whom he sent, him ye believe not.
39 Ye search the scriptures, because ye think that in them
ye have eternal life; and these are they which bear
40 witness of me; and ye will not come to me, that ye
41, 42 may have life. I receive not glory from men. But I
know you, that ye have not the love of God in yourselves.

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37. of me: perhaps referring to the testimony given at his baptism (Matt. iii. 16, 17), but more probably a transition to the testimony given in the Scriptures (38 f.).

his voice ... his form. To be taken figuratively as meaning that the Jews had been deaf and blind in a spiritual sense, and that they had failed to gain any true knowledge of God either from His works or from His word.

38. his word abiding in you. The revelation of God in His word is now expressly referred to. Jesus declares that however much they may honour God's word outwardly, they have no personal experience of it in their inner life (for a similar expression cf. 1 John ii. 14), a conclusive proof of which is afforded by the fact that they do not believe in him whom God hath sent.

39. Ye search the scriptures, because ye think: or, 'search the scriptures' (marg.). They reverenced the Scriptures and made a careful and minute study of them, believing that in the exact and laborious keeping of the law they would find eternal life: but the true function of Scripture was to bear witness of him who was to come, to prepare for him and lead to him, as the real source of spiritual life.

40. ye will not. Cf. Matt. xxiii. 37. By rejecting him as they were doing they failed to derive from Scripture the blessing which it was intended to convey—a result which was due, not to the insufficiency of Scripture for its purpose, but to a moral cause connected with their own perverse will.

41, 42. Their unbelief is now traced to its root. Jesus would have them understand that it was not wounded pride that made him so much concerned about their rejection of his claims, it was because he knew that their want of faith was owing to want of love for God.

42. I know you ... He read their hearts, and knew **the love of God** to be a mere outward profession with them, a matter of orthodox texts inscribed on their phylacteries (Deut. vi. 4–9, xi. 13–21), not of personal feeling and conviction.

I am come in my Father's name, and ye receive me 43
not: if another shall come in his own name, him ye
will receive. How can ye believe, which receive glory 44
one of another, and the glory that *cometh* from the
only God ye seek not? Think not that I will accuse 45
you to the Father: there is one that accuseth you, *even*
Moses, on whom ye have set your hope. For if ye be- 46
lieved Moses, ye would believe me; for he wrote of
me. But if ye believe not his writings, how shall ye 47
believe my words?

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43. If they had no sympathy with his teaching it was because they had no sympathy with the mind of God. But while they had no welcome for him, coming as he did in God's name, and bearing the Divine credentials, they would run after false Messiahs coming at their own instance and without any commission from the Father (cf. Matt. xxiv. 5, 23, 24). No less than sixty-four such Messiahs have been enumerated by Jewish historians.

44. How can ye believe? The 'ye' is emphatic. It was no wonder they should prefer a self-asserting, self-seeking hero of the world to the self-renouncing Son of God, when they had set up such false standards of honour, based not on faith in the Divine promises and devotion to the Divine glory, but on the love of social distinction and the worship of traditional authority (cf. xii. 43; Matt. vi. 1–18, xxiii. 5 ff.).

the only God: or, 'the only (one)' (marg.). Such language on the part of Jesus shewed how little ground there was for the charge of blasphemy which they had brought against him, as if he had been setting himself up as a rival to God.

45. In conclusion, Jesus shows them how utterly they mistake their relation to Moses and his law. In their attacks upon him they imagined that they were upholding the law, whereas they were really incurring its condemnation; and instead of being true disciples of Moses they were defeating the great object of his teaching, and would one day find Moses bearing witness against them,—which Christ himself would not be called upon to do.

46. me . . . me. It was of him that Moses wrote in the O. T.; it was to him that the promises (Gen. iii. 15; Deut. xviii. 15), the types and ceremonies and sacrifices were intended to direct the faith and hope of God's people, and if the Jews had understood Moses they would have been prepared to welcome and appreciate Moses' Lord.

47. my words. If their long education in Divine truth had

6 After these things Jesus went away to the other side
2 of the sea of Galilee, which is *the sea* of Tiberias. And
a great multitude followed him, because they beheld the
3 signs which he did on them that were sick. And Jesus
went up into the mountain, and there he sat with his

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been in vain, if they had failed to profit by the teaching which they and their fathers had enjoyed for so many generations in the Scriptures of the O. T., how was it to be expected that they would be ready to accept the higher revelation now offered to them? Thus Jesus tells them in effect that their rejection of Him was not only an act of unbelief, but was also the fruit of a long course of unbelief.

vi. 1–15. *The feeding of the five thousand.* In this chapter we have the record of a critical moment in Christ's ministry in Galilee, after the outbreak of hostility against him in Jerusalem recorded in the last chapter. The connexion is resumed in vii. 1; and what is related in this chapter is to be regarded as an isolated episode, selected for special treatment by the Evangelist, although already recorded by the Synoptists, on account of the crisis to which it led in the faith of the Galilæans and, in another sense, of the twelve disciples. Including the walking on the lake which follows, it is the only incident in our Lord's life, previous to his last visit to Jerusalem, that is found in all the four Gospels; and it is the means of enabling us to assign to this period the greater part of the ministry in Galilee recorded in the Synoptics.

1. After these things. According to Matthew (xiv. 13) it was on hearing of the murder of John the Baptist that Jesus withdrew, with his disciples, to a desert place on the other side of the lake; but Mark (vi. 30) and Luke (ix. 10) connect his retirement more immediately with the return of the apostles from their missionary labours, after which (according to Mark) Jesus desired them to have a time of rest. Here the note of time is very vague, as in vii. 1, and we are not told where Jesus was before crossing the lake.

of Tiberias. Cf. xxi. 1. This addition is peculiar to this Gospel, and indicates the later date of its composition as well as its adaptation for Gentile readers. The city of Tiberias (on the western shore of the lake), mentioned in verse 23, and nowhere else in the N. T., was built by Herod Antipas in our Lord's lifetime, in honour of the Emperor Tiberius; after which the Sea of Galilee came to be called the Lake of Tiberias.

2. This verse describes a continuous state of things, all the verbs being in the imperfect tense.

3. the mountain: an expression not infrequent in the Gospels.

disciples. Now the passover, the feast of the Jews, was 4
at hand. Jesus therefore lifting up his eyes, and seeing 5
that a great multitude cometh unto him, saith unto
Philip, Whence are we to buy bread, that these may

Here it denotes the mountainous country close to the eastern shores of the lake. According to Luke (ix. 11) it was 'to a city called Bethsaida' that he 'withdrew apart,' by which we are evidently to understand Bethsaida Julias, a city in Gaulonitis on the north-east of the lake (a little above where it is entered by the Jordan), rebuilt by Philip the Tetrarch, and named by him in honour of the daughter of Augustus (Josephus, *Ant.* xviii. 2. 1), to be distinguished therefore from 'Bethsaida of Galilee' on the western side (probably near Capernaum), the native place of Andrew and Peter and Philip (i. 45, xii. 21: cf. Mark vi. 45).

4. was at hand. The reason for this observation is not quite clear. It has been suggested that Jesus, knowing that he would be unable to celebrate the passover at Jerusalem owing to the hostility of the Jews, regarded the common meal to which he was about to invite the crowd as in a sense a substitute for it. The discourse which follows certainly admits of being brought into close relation with the passover (1 Cor. v. 7), as it does still more directly with the Lord's Supper. But the mention of the feast in this verse was more probably intended to explain the concourse of people in the next verse, who were mostly pilgrims to Jerusalem, as distinguished from the multitude in verse 2, composed of those of whom many 'ran together on foot from all the cities' (Mark vi. 33) and were waiting for Jesus on the other side of the lake before he had arrived.

5, 6. According to the Synoptics it was only towards evening, after a day of teaching and healing, that the wants of the crowd were brought under the Lord's notice by his disciples and the miraculous feeding took place. Possibly the conversation with Philip, which John alone records, and which is a token of his independence as a narrator, may have taken place earlier in the day, the subject being resumed in the evening and discussed in terms suggested by the remark of Philip: or it may be that we have here the more exact report of one who was near to Jesus at the time, and who relates the occurrence as it struck the inner circle of the disciples. 'For the rest, the superiority in distinctness and precision is all on the side of St. John' (Sanday, *Authorship of the Fourth Gospel*, p. 121).

5. Whence . . .? The question was put to Philip (cf. i. 43 ff.) to try him—not (as the writer takes care to inform us) that Jesus required any information or advice. Philip was apparently a man

6 eat? And this he said to prove him: for he himself
7 knew what he would do. Philip answered him, Two
hundred pennyworth of bread is not sufficient for them,
8 that every one may take a little. One of his disciples,
9 Andrew, Simon Peter's brother, saith unto him, There is
a lad here, which hath five barley loaves, and two fishes:
10 but what are these among so many? Jesus said, Make
the people sit down. Now there was much grass in the
place. So the men sat down, in number about five
11 thousand. Jesus therefore took the loaves; and having
given thanks, he distributed to them that were set down;

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whose common sense was sometimes stronger than his faith (cf. xiv. 8), and he needed to be taught that the highest results were not always attained on mere business principles.

7. On these principles he calculates that at the lowest estimate 200 pennyworth of bread (about £7, a penny being a day's wage (Matt. xx. 2), or about 9*d.* of our money) would not be sufficient to provide a very moderate meal for such a crowd. He may have named this sum because it was perhaps all the disciples possessed in their common purse, or simply to shew that it was out of the question to think of such an undertaking.

8, 9. Andrew's suggestion is made in a similar spirit, emphasizing the smallness of the resources, as Philip had done. He belonged to the same town as Andrew (i. 41), and seems to have had much in common with him (cf. xii. 22; Mark iii. 18).

9. barley loaves. The quality of the loaves is mentioned only by John. Barley bread was coarse and cheap (Ezek. xiii. 19).

two fishes. The lake abounded with them, and they were often eaten with bread to give it a relish.

10. Make the people sit down. The command would test the faith of the crowd, and at the same time facilitate an orderly distribution (cf. Mark vi. 40).

much grass. This, like the 'green grass' of Mark vi. 39, is in accordance with the verdure of spring on the eve of the passover (verse 4), especially in the uncultivated country ('desert place,' Matt. xiv. 13).

five thousand: 'besides women and children' (Matt. xiv. 21).

11. The giving of thanks, which is a prominent feature in the miracle (23), was usual on the part of the head of a house before a meal (cf. Luke xxiv. 30). The same expression is used

likewise also of the fishes as much as they would. And 12
when they were filled, he saith unto his disciples, Gather
up the broken pieces which remain over, that nothing
be lost. So they gathered them up, and filled twelve 13
baskets with broken pieces from the five barley loaves,
which remained over unto them that had eaten. When 14
therefore the people saw the sign which he did, they
said, This is of a truth the prophet that cometh into the
world.

Jesus therefore perceiving that they were about to 15

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at xi. 41 in connexion with the raising of Lazarus, and may imply a reference here (as there) to the gift of supernatural power of which Christ was about to avail himself. The manner of the distribution of the food (by the hands of the disciples) is more fully described by the Synoptists.

as much as they would: instead of 'a little,' as contemplated by Philip (verse 7).

12. Gather up . . .: a command peculiar to this Gospel, although the fact itself is recorded in all. Here, therefore, as at Cana, unmistakable evidence remained of the reality of the miracle, which was witnessed by so many and recorded by all the four Evangelists.

13. twelve baskets: probably the property of the twelve disciples, a basket being the usual travelling wallet of a Jew. This was a different kind of basket (smaller but firmer) than that mentioned in connexion with the feeding of the four thousand (Matt. xv. 37; Mark viii. 4), and the distinction is observed in the subsequent reference to the two miracles in Matt. xvi. 9, 10. Here the baskets were filled with bread only, but fishes are mentioned in Mark vi. 43.

14. the prophet . . .: doubtless 'the prophet like unto me' predicted by Moses (Deut. xviii. 15–19: cf. i. 21, 25, vii. 40; Matt. xi. 3). The confident opinion thus expressed by the multitude arose from the resemblance between the miracle they had seen and Moses' feeding of the Israelites in the wilderness.

15. The character of their faith is seen in their desire to carry off Jesus to the capital and proclaim him king at the approaching feast, hailing the miracle as 'the beginning of that reign of earthly abundance, which the prophets were thought to have foretold' (Lightfoot, *Hor. Heb.* 552). Cf. verse 26. This part of the narrative is not found in the Synoptics, and is characteristic of John as the historian of faith. It supplies the needed explanation

come and take him by force, to make him king, withdrew again into the mountain himself alone.

16 And when evening came, his disciples went down unto
17 the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark,
18 and Jesus had not yet come to them. And the sea was
19 rising by reason of a great wind that blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and
20 drawing nigh unto the boat: and they were afraid. But

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of the constraint which Jesus put on his disciples to take ship and leave the place (Matt. xiv. 22; Mark vi. 45), lest they should be carried away by the dangerous enthusiasm of the crowd—enthusiasm due in some measure, perhaps, to the indignation recently excited among them by the murder of the Baptist (cf. Matt. xiv. 13).

withdrew again into the mountain: for prayer (as Matthew and Mark tell us), having previously come down towards the shore to perform the miracle.

vi. 16–21. *Jesus walking on the Sea of Galilee.*

16. evening. By this we are probably to understand the second evening, between sunset and darkness, the miracle having been performed when 'the day was now far spent' (Mark vi. 35).

17. not yet come. It would appear that the disciples had been expecting Jesus to come to them in the ship; and it has been suggested that they may have put in at Bethsaida, near Capernaum, as he had directed (Mark vi. 45), and that it may have been afterwards that the trying experience described in verse 19 befell them, lasting till about the fourth watch of the night, or between 3 and 6 a.m. (Matt. xiv. 25; Mark vi. 48).

19. five and twenty or thirty furlongs. The lake is about forty stadia wide, i.e. four and a half miles. The measure in the Greek (stadium) is rather less than a furlong, and by the time they had rowed the distance here mentioned they would be in 'the midst of the sea' (Matt. xiv. 24).

on the sea. The Greek might also mean 'by the sea,' but the terror of the disciples would be unaccountable unless they thought there was something supernatural in the occurrence (cf. Job ix. 8, where the same Greek words are used in the LXX); and it is represented in this light by Matthew and Mark, the former of whom introduces an additional feature of the miracle in the walking of Peter on the sea (Matt. xiv. 28–31).

he saith unto them, It is I; be not afraid. They were 21
willing therefore to receive him into the boat: and
straightway the boat was at the land whither they were
going.

On the morrow the multitude which stood on the 22
other side of the sea saw that there was none other boat
there, save one, and that Jesus entered not with his
disciples into the boat, but *that* his disciples went away
alone (howbeit there came boats from Tiberias nigh unto 23
the place where they ate the bread after the Lord had
given thanks): when the multitude therefore saw that 24
Jesus was not there, neither his disciples, they themselves
got into the boats, and came to Capernaum, seeking
Jesus. And when they found him on the other side of 25
the sea, they said unto him, Rabbi, when camest thou

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21. The language of this verse would leave it uncertain whether Jesus actually joined the disciples in the boat; but there is no ambiguity on this point in Matthew and Mark, who also tell us that on his doing so the wind ceased.

straightway. This gives the impression that there was something miraculous in the remainder of the voyage, but there is no indication of that in Matthew or Mark. The words, however, may mean nothing more than that the vessel went straight to its destination, and that the remaining mile or two seemed as nothing to the astonished and rejoicing disciples.

vi. 22–25. *The multitude seek Jesus and find him in Capernaum.*

22. On the morrow the multitude . . . They had noticed the previous evening that there was no other boat in the neighbourhood but the one, and when they saw the disciples embark in it without their Master, they had expected them to return for him, or that he would again appear in the neighbourhood. But next morning, finding no trace either of him or of them, they got into the boats from Tiberias which had put in during the night owing to the violence of the storm (cf. Matt. xiv. 24, 'the wind was contrary'), and came over to Capernaum.

25. when camest thou hither? The people from the other side were astonished to find Jesus in Capernaum before them. They felt as if they might have spared themselves the trouble of remaining all night on the other side, away from home.

26 hither? Jesus answered them and said, Verily, verily,
I say unto you, Ye seek me, not because ye saw signs,
27 but because ye ate of the loaves, and were filled. Work
not for the meat which perisheth, but for the meat which
abideth unto eternal life, which the Son of man shall
give unto you: for him the Father, *even* God, hath
28 sealed. They said therefore unto him, What must we
29 do, that we may work the works of God? Jesus an-
swered and said unto them, This is the work of God,

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vi. 26–59. *Jesus' discourse concerning himself as the Bread of Life.*

26. In reply to the inquiry of the multitude Jesus does not satisfy their curiosity, but addresses himself to their conscience, declaring to them in solemn terms the real motive which induced them to seek him so persistently, namely, a sordid love for the material benefits he had recently bestowed upon them, and a hope of future benefits of a similar kind—not any interest in the higher aspect of his miracles as signs of spiritual blessing.

27. He bids them direct their efforts not to the procuring of mere bodily food, which perishes in the using and is soon followed by renewed hunger, but to the appropriation of a spiritual nourishment which has in it no elements of decay, and sustains undying life—that food of the soul which he will bestow upon them, as he has already done the food of the body, through the commission given to him by the Father.

the Son of man. This name denoted an aspect of his being which had little in common with the national expectations of the Jews, but was in thorough harmony with the teaching which he was about to give regarding his incarnation as the Bread of Life.

sealed. This expression points to his miracles as the Divine authentication of his mission. Some see in it an allusion to the custom which bakers had of stamping their bread with their name; according to others, it refers to the seal which a master might give his steward when authorizing him to provide a feast.

28, 29. Their question was so far good, but its form betrayed their tendency to externalism in religion. This tendency Jesus seeks to correct, representing their duty to God not as works, but as **the work** (cf. xvii. 4), and giving a definition of it which shewed that its essence lay in faith—continuous and strenuous faith (as the form of expression implies in the original), directed

that ye believe on him whom he hath sent. They said 30
therefore unto him, What then doest thou for a sign,
that we may see, and believe thee? what workest thou?
Our fathers ate the manna in the wilderness; as it is 31
written, He gave them bread out of heaven to eat.
Jesus therefore said unto them, Verily, verily, I say unto 32
you, It was not Moses that gave you the bread out of
heaven; but my Father giveth you the true bread out
of heaven. For the bread of God is that which cometh 33
down out of heaven, and giveth life unto the world.
They said therefore unto him, Lord, evermore give us 34
this bread. Jesus said unto them, I am the bread of 35
life: he that cometh to me shall not hunger, and he that

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to him whom God had sent. This has been well described as 'the Christian answer to the Jewish question.'

30, 31. They understand who is thus referred to as God's ambassador, but they do not consider the miracle which Jesus has so lately wrought as a sufficient authentication of the high claim he is now advancing, and they ask for a more convincing sign (cf. 1 Cor. i. 22). There was a prevailing expectation that the Messiah would feed God's people with food from heaven, as Moses had done (Exod. xvi. 4, 15; Ps. xxviii. 4), whereas the food of which they had so recently partaken was of the same nature as they partook of daily.

32, 33. Jesus here claims even the manna of the desert as the gift of his Father, not of Moses; but he at the same time tells his hearers of a higher gift, the true, ideal bread (cf. on i. 9), which comes from heaven and gives life to men in a spiritual sense.

33. unto the world, which would otherwise be dead: in contrast to 'our fathers' (31).

34. There is no sign here of any higher spiritual level being reached. The question shews nothing but a desire for miraculous gifts which would richly supply the wants of nature. Cf. the similar request of the Samaritan woman (iv. 15).

35. the bread of life: cf. 'the water of life,' Rev. xxi. 6. This is an announcement to which he has been gradually leading up, and which he repeats again and again in slightly varying form (48, 51, 58). The parallel clauses which follow have virtually the same meaning, the coming to Jesus being equivalent to believing in him, and corresponding, in a spiritual sense, to

36 believeth on me shall never thirst. But I said unto you,
37 that ye have seen me, and yet believe not. All that
which the Father giveth me shall come unto me; and
38 him that cometh to me I will in no wise cast out. For
I am come down from heaven, not to do mine own will,
39 but the will of him that sent me. And this is the will
of him that sent me, that of all that which he hath given
me I should lose nothing, but should raise it up at the
40 last day. For this is the will of my Father, that every
one that beholdeth the Son, and believeth on him,
should have eternal life; and I will raise him up at the
last day.

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the seeking after him on the part of the multitude. If there is a difference, the coming probably refers to faith on its active, the believing on its, passive side; while the satisfaction of the hunger relates to strength of will, and the relief of the thirst to peace of heart.

36. I said unto you. It is not clear what saying of his Jesus here refers to. The nearest approach to such a saying is in verse 26; but the words may not have been recorded.

37. come unto me: *lit.* 'reach me' (cf. verse 44). In spite of their unbelief Jesus feels assured that God's purpose in sending him into the world will be accomplished. All of humanity that God intends for him will find its way to him, and he will be ready to welcome every one that comes to him.

38. He has no ends of his own to serve, no passion or caprice to gratify; his whole object in coming down from heaven (cf. a similar expression in verse 33) is to do the will of Him that sent him.

39. This will can only be accomplished through the complete salvation of all of the human race that the Father has assigned to him.

40. It is the will of the Father that every one that beholdeth the Son (fixing the eyes of the soul upon him, as it were) and believeth on him (in contrast to verse 36) shall have eternal life—life that may be in some degree possessed even now (cf. iii. 15, xvii. 3), and shall attain its full and final consummation in that victory over death which Christ shall confer upon his own, when he shall raise them up at the last day; a definite promise which he repeats again and again in the discourse (cf. v. 29, xi. 24, xii. 48).

The Jews therefore murmured concerning him, be- 41
cause he said, I am the bread which came down out of
heaven. And they said, Is not this Jesus, the son of 42
Joseph, whose father and mother we know? how doth
he now say, I am come down out of heaven? Jesus 43
answered and said unto them, Murmur not among your-
selves. No man can come to me, except the Father 44
which sent me draw him: and I will raise him up in the
last day. It is written in the prophets, And they shall 45
all be taught of God. Every one that hath heard from
the Father, and hath learned, cometh unto me. Not 46

41, 42. The Jews: not necessarily a deputation from the Sanhedrin, but their local representatives—rulers of synagogues and others—who were acquainted with the family history of Jesus, so far as it was known to the public, and had heard of nothing miraculous about his origin to support such a transcendent claim. The mystery of his birth was too sacred a matter for Joseph and Mary to divulge till his life and death and resurrection had prepared men's hearts to receive it. For the same reason Jesus makes no allusion to it here, as it would only have put another stumbling-block in the way of his hearers. Nor does the Evangelist himself make any comment on it, so familiar were his readers with the story of Christ's superhuman birth.

43, 44. Jesus rebukes his hearers for their murmuring, and tells them in effect that the cause of their unbelief lay in themselves, in their own want of spiritual fitness to receive Divine truth (cf. his reply to Nicodemus, iii. 3 ff.). The Father, he declares, has not only sent the Son into the world, but prepares the hearts of men to receive him; and apart from the Father's influence no man can rise to the level of the truth he has come to reveal, or find in him the satisfaction of his spiritual wants. In other words, a previous Divine teaching is necessary before men will come to him in faith.

45. in the prophets: that is, in the prophetic division of the O. T. (see Isa. liv. 13, which may have formed part of the Scripture Lesson for the day in the synagogue at Capernaum, verse 59), where such Divine instruction is predicted as a mark of the Messianic community.

and hath learned. In this preparation there is a human as well as a Divine element. The drawing by the Father is not

that any man hath seen the Father, save he which is
47 from God, he hath seen the Father. Verily, verily,
48 I say unto you, He that believeth hath eternal life. I
49 am the bread of life. Your fathers did eat the manna in
50 the wilderness, and they died. This is the bread which
cometh down out of heaven, that a man may eat thereof,
51 and not die. I am the living bread which came down
out of heaven: if any man eat of this bread, he shall
live for ever: yea and the bread which I will give is my
flesh, for the life of the world.
52 The Jews therefore strove one with another, saying,

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mechanical or compulsory (cf. xii. 32): it operates on men's free will and requires their co-operation.

46. save he which is from God. Cf. i. 18, which may be founded on this declaration; also i. 1, vii. 29, and Matt. xi. 27. Learning of the Father and being taught of God does not admit to the direct knowledge or vision of God: that is the exclusive prerogative of the Son.

47–51. With renewed solemnity, and still more directly than before, Jesus declares faith in himself to be the secret of everlasting life. Resuming his allegorical teaching regarding himself as the Bread of Life, he contrasts the lifeless manna, which could only yield their fathers a temporary benefit and had no power to save them from death, with his own life-giving power as the living bread—the living source in his own person (and not merely the means of bestowing an outward gift as Moses had been) of a Divine nourishment that would save the soul from death by imparting to it a principle of spiritual and eternal life. This was implied in what he had already said (verse 35), but he now introduces a fresh thought (verse 51) by declaring that the bread he will give is his flesh, which he will give for the life of the world (and not merely of the Jewish people).

48. I: emphatic, as it is repeatedly in verse 51.

51. my flesh. The word 'flesh,' which is applied to Christ's person only here and in i. 14, and Luke xxiv. 39, denotes human nature on its earthly and material side. Here it refers not merely to the Incarnation, but to the sacrifice which Jesus was to offer in his own body on the cross, and to the new life which that sacrifice would be the means of conferring upon the world.

52. strove. There was a difference of opinion among them, some no doubt treating the statement as absurd, but others trying

How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that

53 54 55 56

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to interpret it in a figurative sense as best they could. Although Jesus had not expressly stated that he would give them his flesh to eat, it was certainly implied in what he said. Hence their question, in form so like that of Nicodemus (iii. 4, 9).

53. Jesus accepts the construction they have put upon his words and develops it still further with a solemnity befitting its importance. By requiring his hearers not only to eat the flesh of the Son of Man but also to drink his blood, Jesus puts the statement in a still more startling form, especially to a Jewish mind; for not only was it suggestive of a violent death, but it seemed to be in a glaring opposition to the law of Moses, which strictly forbade the eating of blood. 'For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls' (Lev. xvii. 10–14). These words give us a key to our Saviour's meaning here. The approach of the passover had brought home to Jesus the thought of his own appointed death as 'the Lamb of God which taketh away the sin of the world' (i. 29); and it is in this sacrificial sense that we are to interpret his language here. To go further than this, however, and apply the passage exclusively to the sacrament of the Lord's Supper is not warranted by anything in the discourse or its circumstances, though it is quite true that in the Lord's Supper we have the symbolic representation of the eating and drinking which is here described. In both cases the central idea is that of close and intimate union with Christ through faith in his atoning death (as symbolized by the blood) admitting to fellowship in his life (as symbolized by the flesh).

the Son of man: an appropriate expression in this connexion, as designating Christ's humanity in its representative aspect.

54. The same truth is here repeated in a positive, and at the same time a more general, form, with the significant addition already referred to (verse 40), which shews that the effects of the relationship are not to be merely of a moral and spiritual kind.

55. meat indeed, . . . drink indeed: rather, 'true food,' 'true drink.' His hearers must not think he is drawing on his imagination, or using a mere figure of speech. There is real nourishment

eateth my flesh and drinketh my blood abideth in me,
57 and I in him. As the living Father sent me, and I live
because of the Father; so he that eateth me, he also
58 shall live because of me. This is the bread which came
down out of heaven: not as the fathers did eat, and
59 died: he that eateth this bread shall live for ever.
These things said he in the synagogue, as he taught in
Capernaum.
60 Many therefore of his disciples, when they heard *this*,

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to be derived from his flesh and blood—nourishment in the highest and truest sense.

56. The virtue of his flesh and blood lies in the union they establish between those who appropriate them and himself—a close and subtle union as when food is eaten and assimilated for the support of the bodily life. This idea of mutual indwelling is characteristic of John's writings. Cf. Gal. ii. 20.

57. As ... so. The union effected is as real and as momentous as that between the Father and the Incarnate Son, and is indeed its counterpart, Jesus Christ being the appointed medium through which men are brought into communion with the highest source of life (cf. v. 26). As the Father is the cause of life to the Incarnate Son, so is the Son the source of life to them that appropriate him in all the fullness of his sacrificial grace.

58. This is the bread. It is in this sense, he tells them, that he can speak of himself as the bread that has come down (historical tense) from heaven; this is the fulfilment of the hopes inspired by the ancient gift of manna—a fulfilment not in the letter but in the spirit, not for time but for eternity. Thus the discourse comes round to the point from which it started (30 ff.)

59. in the synagogue, ... in Capernaum. Another token of historical reality. If Tell Hûm be accepted as the site of Capernaum, we have in its ruins fragments of the very synagogue in which the discourse was uttered (cf. Luke vii. 5), including the lintel of a door on which may still be seen the sculptured image of the pot of manna, of which a description is given in the Second Quarterly Statement of the Palestine Exploration Fund for 1869.

vi. 60-71. *Different effects of the discourse. Peter's confession.*

60. his disciples: to be taken in a wide sense as a general designation for those who were attracted by his ministry and frequented his company,—in accordance with what the Synoptics tell us of his Galilæan ministry (cf. verses 66 f.).

said, This is a hard saying; who can hear it? But 61
Jesus knowing in himself that his disciples murmured at
this, said unto them, Doth this cause you to stumble?
What then if ye should behold the Son of man as- 62
cending where he was before? It is the spirit that 63
quickeneth; the flesh profiteth nothing: the words that

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a hard saying: or, 'discourse.' It was hard to receive because it was offensive to their pride and made too great a demand upon their faith.

61. knowing in himself. He may have heard them murmuring, but their words were not required to make him acquainted with their thoughts.

62. ascending. The connexion with what precedes is somewhat vague, and the verse breaks off abruptly. Some see here the indication of an event that would remove the stumbling-block out of the way of the hearers, others find in it the hint of a still greater trial that awaits their faith. Both are included if we take the words to refer not merely to Christ's ascension, but also to the death by which it was to be preceded (sometimes spoken of as a going to the Father, xiii. 1). While his death upon the cross was to prove the greatest of all stumbling-blocks to those who had hoped to find in him a temporal Messiah (1 Cor. i. 23; John xii. 34; Matt. xvi. 22), the Resurrection and Ascension to which it was to lead would bring the explanation and fulfilment of what he had been saying. It would not be so hard to conceive of him as the bread that had come down from heaven when he was believed to have ascended up to heaven in his glorified humanity, to send down the Holy Spirit into the hearts of his followers and thus unite them with himself in a sense they could not understand as yet (cf. vii. 39, xvi. 7).

where he was before: implying Christ's pre-existence (cf. viii. 58, xvii. 5).

63. In accordance with the foregoing interpretation this verse must not be limited to the nature and efficacy of Christ's sacrifice, or to the communication of its benefits in the Lord's Supper, but be taken as the expression of a general truth regarding Christ's relation to his Church. There is nothing magical (he tells them in effect) in the influence he exerts upon his followers, for it is through words, appealing to the heart and mind, that the eternal life he has come to bestow and the spiritual forces on which that life depends are communicated to his hearers.

quickeneth: or, 'giveth life,' with which cf. 1 Cor. xv. 45, where Christ is called a 'life-giving Spirit.'

64 I have spoken unto you are spirit, and are life. But there
are some of you that believe not. For Jesus knew from
the beginning who they were that believed not, and who
65 it was that should betray him. And he said, For this
cause have I said unto you, that no man can come unto
me, except it be given unto him of the Father.
66 Upon this many of his disciples went back, and walked
67 no more with him. Jesus said therefore unto the
68 twelve, Would ye also go away? Simon Peter answered

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spirit . . . flesh: for the contrast between these two cf. iii. 6; 2 Cor. v. 16; 1 Pet. iii. 18.

64. In spite of his life-giving words there were some that believed not. This was no surprise to Jesus, however, for he could read their hearts from the first (cf. i. 48, ii. 24, 25), and foresaw not only the unbelief of some, but even the treachery of Judas.

65. It was because of this knowledge that he had just been referring to the need of the Father's influence to enable men to come to him in a spiritual sense, as distinguished from the outward fellowship of Judas.

66. walked. Cf. vii. 1, xi. 54. The discourse marked a crisis in the Galilæan ministry, repelling from Jesus those whose interest in him was merely selfish and worldly, while purging the faith and hopes of those whose hearts still clung to him. The former ceased to accompany him in his ministry, and relapsed into their old ways.

67. the twelve. The use of this expression without any explanation, although there is no previous reference to the apostles in this Gospel, unless indirectly in verse 13 (like the allusion to the Ascension in verse 62 (cf. xx. 17), which is not recorded in this Gospel), affords an illustration of the way in which John takes for granted the evangelic history which had become the common property of the church. For the appointment of the Twelve see Luke vi. 13; Mark iii. 14.

68, 69. The appeal brings out an enthusiastic expression of faith which is at once a comfort to Jesus himself and a stimulus to the disciples. Here, as elsewhere in this Gospel and in the Synoptics, Peter is the spokesman. The language of his confession here (especially in R. V.) is so different from that in Matt. xvi. 16, both in itself and in its occasion and circumstances, that it is unreasonable to identify them.

him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that 69
thou art the Holy One of God. Jesus answered them, 70
Did not I choose you the twelve, and one of you is
a devil? Now he spake of Judas *the son* of Simon 71
Iscariot, for he it was that should betray him, *being* one
of the twelve.

And after these things Jesus walked in Galilee: for 7

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68. to whom shall we go? They knew of no other prophet to be compared with Jesus, the life-giving power of whose words they had already experienced (cf. verse 63).

69. we have believed and know: 'we' emphatic. Whatever might be the doubt or unbelief of others, they were thoroughly convinced (cf. 1 John iv. 16) that he was none other than the Christ, **the Holy One of God** (cf. x. 36; Mark i. 24; Luke iv. 34).

70, 71. Peter had spoken for the Twelve, but Jesus knew how far otherwise it was with one of them. Partly as a warning to Judas (whom he does not name, however), partly to prevent the other disciples from thinking, at a future time, that he had been blind to what was going on in the heart of the traitor, he speaks out plainly on the subject, recognizing the fact that he had himself admitted the destined traitor to the inner circle of his followers, but rather finding in that fact and the consequent abuse of his privileges the deepest element of guilt, so that he applies to him the strongest term of denunciation (cf. viii. 44, xiii. 2; Matt. xvi. 23). That Jesus foresaw his apostasy when he called Judas to be one of his chosen followers is scarcely credible. Rather may we suppose that he saw at that time the possibilities both of good and evil in him, and was only gradually led to the conclusion, as Judas yielded himself more and more to worldly designs, that it was through him he was to be given over to the Gentiles. The part played by Judas in the terrible tragedy is only one of the darkest features in the mystery of evil.

71. Iscariot: a Heb. term, applied to Judas' father in this Gospel only (cf. xiii. 26), and equivalent to 'man of Kerioth' (a town in Judæa, Joshua xv. 25), the traitor being the only disciple that belonged to the southern province.

Private visit to Jerusalem during the Feast of Tabernacles after prolonged stay in Galilee. vii. 1-52.

vii. 1–13. *Controversy with his brethren and conjectures of the people in Jerusalem.*

1. Notwithstanding the reaction against his teaching in Galilee,

he would not walk in Judæa, because the Jews sought
2 to kill him. Now the feast of the Jews, the feast of
3 tabernacles, was at hand. His brethren therefore said
unto him, Depart hence, and go into Judæa, that thy
disciples also may behold thy works which thou doest.
4 For no man doeth anything in secret, and himself
seeketh to be known openly. If thou doest these
5 things, manifest thyself to the world. For even his
6 brethren did not believe on him. Jesus therefore saith
unto them, My time is not yet come; but your time is

Jesus still continues to carry on his ministry there owing to the designs formed against him in Jerusalem (verse 19: cf. v. 18), which made his life unsafe in any part of Judæa. For this reason he did not go up to the passover mentioned at vi. 4, and thus his present stay in Galilee extended over a period of about six months, between the passover in April and the feast of tabernacles in October (verse 2), embracing the history recorded in Matt. xv—xviii.

2. of tabernacles. This festival commemorated the life of the Israelites after their deliverance from Egypt, when they dwelt safely in tents, and was at the same time a celebration of the ingathering of the harvest. It lasted seven days (Lev. xxiii. 34 ff.; Deut. xvi. 13–15) and was one of the three great occasions (Passover and Pentecost being the two others) when every male had to appear before God in Jerusalem (Exod. xxiii. 14–17). Josephus calls it 'the holiest and greatest.'

3. his brethren: or rather, 'brothers' (see note to ii. 12). They were still in a state of unbelief regarding his Messiahship (5), although they were aware of the miracles he had been performing. They wished him to make a more bold and public assertion of his claims, with a view to national recognition (4); and for this purpose they urge him to attend the feast, the more so as he had absented himself from the previous passover.

thy disciples: to be taken in a general sense, as referring to those favourable to his cause, who would be assembling at Jerusalem from all parts of the country. His recent ministry in Galilee, it is implied, had been comparatively quiet and unobtrusive.

6–8. Jesus declines to accompany them in such a spirit and for such a purpose. He tells them that he and they occupy quite different standpoints—that they are in sympathy with the spirit

alway ready. The world cannot hate you; but me it 7
hateth, because I testify of it, that its works are evil.
Go ye up unto the feast: I go not up yet unto this 8
feast; because my time is not yet fulfilled. And having 9
said these things unto them, he abode *still* in Galilee.

But when his brethren were gone up unto the feast, 10
then went he also up, not publicly, but as it were in
secret. The Jews therefore sought him at the feast, and 11
said, Where is he? And there was much murmuring 12
among the multitudes concerning him: some said, He
is a good man; others said, Not so, but he leadeth the
multitude astray. Howbeit no man spake openly of 13
him for fear of the Jews.

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of the times and can go up at any time to take part in the national celebrations, but that he has incurred the enmity of the world by his fearless witness to the truth (cf viii. 26), bringing the evil deeds of the world to light, and must therefore be circumspect in his plans and movements. He bids them go up by themselves to the feast as his time is not yet fulfilled, giving them no indication that he is about to follow them later, the 'yet' in the middle clause of verse 8 being probably an interpolation to reconcile the statement with what follows.

8. this feast. 'This' is emphatic, and indicates that he is looking forward to a decisive issue at a future feast, namely, the ensuing passover, which would be a much more suitable occasion for the sacrifice he has to offer, and when there would be no want of publicity on his part (xii. 12 ff.).

10. then went he. In order to reconcile this with what he had said to his brethren some assume a change of mind on the part of Jesus. But no hint of such a thing is given in the text, and the true explanation is to be found in the essential difference between the public appearance which they had urged him to make (verse 4) and the private visit which he actually made, apart from them and apart from the ordinary caravan of pilgrims that went up to the solemn convocation at the beginning of the feast. For a parallel incident, where his mother was concerned, cf. ii. 4 ff.

in secret: the very feature in his ministry which they had desired to remove (4 f.).

11–13. Jesus had by this time become an object of national

14 But when it was now the midst of the feast Jesus
15 went up into the temple, and taught. The Jews there-
fore marvelled, saying, How knoweth this man letters,
16 having never learned? Jesus therefore answered them,
and said, My teaching is not mine, but his that sent me.
17 If any man willeth to do his will, he shall know of the
teaching, whether it be of God, or *whether* I speak from

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interest, and his absence from the feast gave rise to speculation among his enemies, the leading Jews, while there was suppressed excitement (**murmuring**) among the other sections of the community, who keenly canvassed his claims, some praising him for his goodness, others condemning him as an impostor who was leading the people astray (cf. verse 47; Matt. xxvii. 63; Luke xxiii. 5), but all of them expressing themselves with caution.

13. for fear of the Jews: that is, the Jewish authorities, who had not yet come to a final judgement concerning him.

vii. 14–36. *Controversy with various classes, leading to hostile action of the Sanhedrin.*

14. the midst of the feast. This would be about the fourth day, not improbably the sabbath. Jesus comes forth from his retirement so far as to teach in the temple, but without proclaiming himself as the Messiah (cf. xviii. 20).

15. marvelled. It was doubtless his skill in the handling of Scripture that excited the astonishment of the hierarchy.

letters: an expression for Rabbinical scholarship in general (cf. Acts xxvi. 24).

having never learned: that is, in any of the schools or colleges in which the Rabbis were trained (cf. Acts iv. 13), though he no doubt received the usual instruction as a child in connexion with the synagogue (cf. Luke ii. 40).

16. Jesus tells them the secret of his wisdom. Though not derived from the schools, yet neither has it been originated by himself, but comes from above, being the endowment given him by the Father to qualify him for his mission.

17. His teaching being of Divine origin will commend itself as such to those who are already in practical sympathy with the Divine will, as otherwise revealed, whether in the O. T. or in the natural conscience (v. 46, xviii. 37: cf. Rom. i. 20 ff., ii. 14 f.). In other words, it is by a moral criterion that Christianity is to be judged, which can only be applied to it by those who act up to the light of conscience they already possess, and which finds outward confirmation in the self-devoted character of Christ him-

myself. He that speaketh from himself seeketh his own 18
glory: but he that seeketh the glory of him that sent
him, the same is true, and no unrighteousness is in him.
Did not Moses give you the law, and *yet* none of you 19
doeth the law? Why seek ye to kill me? The multitude 20
answered, Thou hast a devil: who seeketh to kill thee?
Jesus answered and said unto them, I did one work, and 21
ye all marvel. For this cause hath Moses given you 22
circumcision (not that it is of Moses, but of the fathers);

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self, light and life in the highest sense being inseparable (cf. iii. 19–21).

18. from himself: that is, without a Divine message, and under no sense of responsibility. Being self-centred he seeks his own glory, while the disinterested teacher of Divine truth finds his honour and satisfaction in being a faithful representative of Him that sent him. Regarding the opposition between truth and unrighteousness cf. verse 12, last clause; v. 30; Rom. i. 18, ii. 8; 1 Cor. xiii. 6.

19. Jesus had previously (v. 41–44) drawn a similar contrast between himself and the religious teachers in Jerusalem, and he now resumes the tone of warning in which he then addressed them, the connecting link being the unrighteousness mentioned in verse 18. Of this unrighteousness their seeking to kill him for his work of healing on the sabbath was a glaring instance, and he boldly arraigns them as being themselves transgressors of the law which they professed to guard.

20. The imputation of murder seems monstrous to the multitude, who were not aware of their leaders' designs, and they attribute the suspicion to the influence of an evil spirit—in other words, to insanity (cf. viii. 48, x. 20; Matt. xii. 18).

21. one work. Cf. v. 1 ff. Jesus reminds them how astonished they had been at the miracle he had wrought during his previous visit to Jerusalem, as if it had been a violation of the sabbath law.

22. In order to prove that his conduct on the occasion referred to was in keeping with the law, he recalls the significant fact that circumcision was a duty practised even **on the sabbath** (i. e. when the eighth day appointed for it fell on the sabbath), the practice being enjoined by Moses not as a new institution, but as going back to the days of the patriarchs (cf. Gen. xvii. 10; Lev. xii. 3). If the parenthesis be treated strictly as a parenthesis, and the opening words, 'for this cause,' are connected not with it but with the general argument, the meaning will be that Moses had

23 and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?
24 Judge not according to appearance, but judge righteous judgement.
25 Some therefore of them of Jerusalem said, Is not
26 this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that
27 the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the
28 Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye

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a similar object in view in allowing the sabbath law to be superseded by circumcision to that which Jesus had in healing the man on the sabbath.

23. If the observance of the sabbath thus gave way, under the law of Moses, to the interests of health in the case of a single member of the body, how unreasonable was it for them to be embittered against him for restoring soundness to a whole diseased body on the sabbath.

24. As a fitting lesson Jesus urges them to look beneath the surface of things, and to learn from this instance not to be guided in their judgements by mechanical rules but by just principles.

25. of Jerusalem, and therefore not so familiar with the appearance of Jesus as the Galilæans.

26. They are surprised at the boldness (cf. their own timidity, verse 13) with which Jesus has spoken to the authorities with apparent impunity, and it occurs to them as possible that the rulers may now be convinced in their own minds that he is what he claims to be—the Christ.

27. But their acquaintance with his origin and family history (cf. Matt. xiii. 55) compels them to dismiss the idea in view of the fact that the coming of the Messiah is to be shrouded in mystery—an idea probably borrowed from the recent Apocalyptic literature, and such passages of the O. T. as Isa. liii. 2, 8; Dan. vii. 13; Mic. v. 2.

28. cried. He makes the declaration in a loud and impressive tone (such as he somtimes employed, verse 37, xii. 44) befitting the importance of the subject. It is quite true that they know him and his outward origin, but it is equally certain (the **and** connecting

both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and 29 he sent me. They sought therefore to take him: and 30 no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; 31 and they said, When the Christ shall come, will he do more signs than those which this man hath done? The 32 Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a 33

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the two facts is equivalent to *and yet*, as often in John's writings) that he is not self-appointed, but represents one who is a reality and no mere imagination—such being the force of the Greek word here translated **true**.

29. They know not Him that sent him any more than they know himself; but that does not shake his own conviction, as he is conscious of deriving his being from Him and holds a direct commission from Him (cf. viii. 14).

30. The effect of these strong assertions was to strengthen them in their hostile purpose, which, however, was not actually carried out, because the Divine plan of his life was not yet fully accomplished, a thought which is also found in viii. 20 and elsewhere.

31. Faith is developed side by side with unbelief, the former among the multitude (of pilgrims) as the latter among inhabitants of Jerusalem.

believed on him: definitely as being what he professed to be—the Messiah.

will he do... In the original the form of the question implies a negative answer, viz. that no greater miracles could be expected.

32. We have here the first overt action taken by the Sanhedrin against Jesus at the instance of the Pharisees, whose jealousy was excited by the signs, indistinct as they were (**murmuring**), of the favour in which Jesus was held by the multitude.

the chief priests: including not only those who had held the office of high priest, but also members of their families who had seats in the Sanhedrin.

officers: legal functionaries, who were evidently to wait for a favourable opportunity for arresting him, which apparently did not occur.

little while am I with you, and I go unto him that sent
34 me. Ye shall seek me, and shall not find me: and
35 where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion
36 among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

33, 34. Jesus sees in this action of the authorities the beginning of the end, and utters a timely warning.

33. Yet a little while: in six months he was to be put to death in Jerusalem (cf. viii. 21, xiii. 33).

I go. There are three Greek words translated 'go' or 'go away' in this connexion, with different shades of meaning, the one here used meaning to 'withdraw,' a second to 'go for a purpose,' and the third to 'depart' or 'go away,' all three being used in xvi. 7–10.

34. Ye shall seek me . . . not find me. Rueful memories of his rejected ministry and neglected warnings would mingle with the distresses that were to overtake them a generation afterwards (cf. Luke xvii. 22, xix. 41–44). Or perhaps the words are rather a prediction of their futile running after false Christs.

where I am . . .: the present used in a future sense, or referring to their incapacity for sharing his communion with the Father.

35. the Dispersion. This expression, first used in Deuteronomy xxviii. 25, came to be the usual description of the Jews scattered among the Greek-speaking nations or Gentiles, chiefly in Babylonia, Egypt, and Syria (cf. Acts xv. 21; James i. 1; 1 Pet. i. 1), otherwise called 'the Captivity.' The suspicion occurs to the metropolitan Jews that Jesus, finding himself rejected at head quarters, may have it in view to leave the country and use those Jewish settlements as centres for propagating his views among the Gentiles, an idea probably suggested by some of his utterances with regard to the Gentiles (cf. Matt. viii. 11; Luke iv. 25–27). Such a literal interpretation of his words affords a striking illustration of their want of spiritual mindedness. The idea they ascribed to him of preaching to the Gentiles no doubt seemed to them absurd, yet it was the very course the gospel took after Christ's death, as the author of this Gospel was well aware, writing as a Jewish Christian presiding over the Gentile Church at Ephesus. For a similar unconscious prophecy cf. xi. 49–52.

36. The mysterious words cling to their memory.

Now on the last day, the great *day* of the feast, Jesus 37
stood and cried, saying, If any man thirst, let him come
unto me, and drink. He that believeth on me, as the 38
scripture hath said, out of his belly shall flow rivers of
living water. But this spake he of the Spirit, which 39
they that believed on him were to receive: for the Spirit
was not yet *given*; because Jesus was not yet glorified.

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vii. 37–52. *Renewed controversy on the last day of the feast.*

37. the last day. It is the eighth day that is here referred to, properly an addition to the feast, which was kept as a sabbath, with a holy convocation, to commemorate the entrance into the promised land (Lev. xxiii. 36; Num. xxix. 35; Neh. viii. 18).

If any man thirst . . . The language here employed was probably suggested by the libations of water drawn from the Pool of Siloam each morning of the feast (while Isa. xii. 3 was sung), and carried in a golden vessel by a procession of priests who poured it over the altar at the morning sacrifice. If it was discontinued on the eighth day, as seems probable, in token of their having come into 'a land of springs of water,' the proclamation of Jesus in the temple would be none the less impressive as the offer of satisfaction for the soul whose thirst no Jewish ritual could quench.

38. Not only would those who believed in him find satisfaction for their own wants, but they would also become a source of life and refreshment to others.

the scripture hath said: referring, apparently, not to any one particular passage, but rather to a combination of passages, e. g. Isa. lviii. 11; Zech. xiv. 8. Cf. Exod. xvii. 6, recording the gushing of the water from the rock in the wilderness, which the libations are supposed to have commemorated, and which was regarded as the prophecy of better things to come (Ezek. xlvii. 1, 12; Joel iii. 18), and in this sense is represented as a type of Christ by Paul (1 Cor. x. 4).

39. The Evangelist himself interprets the words for us as having reference to the gift of the Spirit after Christ's death, resurrection, and ascension. It was morally and spiritually impossible for the Spirit to come into the possession of Christ's followers while Jesus was still with them in the body. There was a necessity, both Divine and human, that the Spirit should first achieve his perfect work in the Saviour's own conquest over sin and death, consummated in his ascension to God's right hand (xvi. 7; Acts ii. 32 f.), and resulting in the mighty impulse which

40 *Some* of the multitude therefore, when they heard these
41 words, said, This is of a truth the prophet. Others said,
This is the Christ. But some said, What, doth the
42 Christ come out of Galilee? Hath not the scripture said
that the Christ cometh of the seed of David, and from
43 Bethlehem, the village where David was? So there
44 arose a division in the multitude because of him. And
some of them would have taken him; but no man laid
hands on him.

45 The officers therefore came to the chief priests and
Pharisees; and they said unto them, Why did ye not
46 bring him? The officers answered, Never man so spake.

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the disciples experienced on the day of Pentecost, when they became fountains of new life to those who heard them.

glorified. A frequent expression in this Gospel, sometimes with immediate reference to his death (xii. 23 ff., xiii. 31) as the way by which he was to return to his glory with the Father (xvii. 1, 5).

40. This is of a truth . . . Such was the impression made upon them by what they had heard from Jesus during the feast.

the prophet: referring to the promise in Deut. xviii. 15. See i. 21 and vi. 14.

41, 42. While some go further, pronouncing him to be the Christ himself, others adduce his Galilæan birth as proof to the contrary—an objection which the Evangelist who records it does not think it worth while to meet, so well known was it to his readers that Jesus had really been born in Bethlehem, the village of David (1 Sam. xvi).

42. the scripture. Cf. Isa. xi. 1; Jer. xxiii. 5; Mic. v. 2.

43. There was dissension among them, due to Christ, 'but only as vapours are due to the rising sun' (Calvin).

44. So great was the hostility of some that they would have seized him if they could, taking the law into their own hands; but apparently there were too many in his favour to admit of this.

45, 46. Even the officers were overawed, and they came back without having accomplished their errand. Their reply to the Sanhedrin was a surprising testimony to the power of Christ's words, considering the indisposition of men in such a position to give way to sentiment in the discharge of their duty.

The Pharisees therefore answered them, Are ye also led 47
astray? Hath any of the rulers believed on him, or of 48
the Pharisees? But this multitude which knoweth not 49
the law are accursed. Nicodemus saith unto them (he 50
that came to him before, being one of them), Doth our 51
law judge a man, except it first hear from himself and
know what he doeth? They answered and said unto 52
him Art thou also of Galilee? Search, and see that
out of Galilee ariseth no prophet.

[And they went every man unto his own house: 53

47-49. Such weakness was not expected of them, as the Pharisees, the most zealous members of the court, remind them; they ought to be guided by the opinion of their superiors and not of the unlearned multitude.

49. which knoweth not the law: being unacquainted with the Rabbinical expositions of it. The scornful terms in which the Pharisees thus speak of the common people, as if they had no right to form an opinion on religious questions, was quite in keeping with the usual attitude of the learned classes among the Jews towards the ignorant and uneducated, whom they characterized as 'people of the earth.'

50, 51. They receive an unexpected answer from one of their own class, Nicodemus, both a ruler and a Pharisee (cf. iii. 1 ff.), who reminds them that their own law (for ignorance of which they so utterly despised the people) should lead them to give Jesus fairer treatment—referring doubtless to Deut. i. 16 f., xix. 15.

51. hear from himself: or rather, 'hear what he has to say.'

52. They evade the point raised by Nicodemus and fly into personalities. It is not with them a case for inquiry with a view to justice being done to the claims of Jesus (Deut. xviii. 19-22), but a matter of self-preservation on their part as the ecclesiastical authorities in opposition to the pretensions of one whom they regard as a Galilæan upstart. This local jealousy comes out in their answer to Nicodemus, whom they accuse of being influenced by Galilæan sympathies, telling him to search the Scriptures and he would see that Galilee was not the country of the prophets—a statement which was by no means absolutely correct, as it is evident from 2 Kings xiv. 25 that Jonah at all events belonged to Galilee.

vii. 53—viii. 11. *The case of the woman taken in adultery.*

53. The position of this verse forms a glaring instance of bad

8 2 but Jesus went unto the mount of Olives. And early in
the morning he came again into the temple, and all the
people came unto him; and he sat down, and taught
3 them. And the scribes and the Pharisees bring a
woman taken in adultery; and having set her in the
4 midst, they say unto him, Master, this woman hath been
5 taken in adultery, in the very act. Now in the law
Moses commanded us to stone such: what then sayest
6 thou of her? And this they said, tempting him, that
they might have *whereof* to accuse him. But Jesus
stooped down, and with his finger wrote on the ground.

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division into chapters, as it belongs properly to the interpolated passage at the head of the next chapter (verses 1-11). That passage has no place in the oldest MSS., and bears internal evidence of having been composed by some other writer than the author of this Gospel. The style is more in harmony with the Synoptics; and in all probability it embodies a genuine apostolic tradition, although not originally part of this Gospel.

1. the mount of Olives: nowhere else mentioned in this Gospel.

2. The circumstances referred to seem to fit in best with what occurred after the triumphal entry into Jerusalem (Matt. xxi, xxii; Luke xx, xxi).

3. the scribes and the Pharisees. This is the ordinary description of the enemies of Jesus in the Synoptics (corresponding to 'the Jews' in this Gospel), but there is no other mention of the scribes by John. Their action here was informal—before the case had been considered by the regular court.

4-6. The punishment referred to—death by stoning—was only prescribed in a certain specified case of adultery (Deut. xxii. 22-24); but perhaps in other cases the same method of inflicting the death penalty was adopted, although not expressly enjoined. By their question, put with a show of deference (**Master**), they thought to put Jesus in a dilemma similar to that which they intended by their question about the tribute money (Matt. xxii. 17). If he upheld the severe sentence of the law his teaching would seem to be at variance with the civil power, which alone had the right of inflicting death (cf. xviii. 31, xix. 7), and would never sanction it as the punishment of such a common offence as adultery then was. If, on the other hand, he recommended a more lenient course (as they probably expected him to do), he would be open to the charge of setting himself in opposition to

But when they continued asking him, he lifted up him- 7
self, and said unto them, He that is without sin among
you, let him first cast a stone at her. And again he 8
stooped down, and with his finger wrote on the ground.
And they, when they heard it, went out one by one, 9
beginning from the eldest, *even* unto the last: and Jesus
was left alone, and the woman, where she was, in the
midst. And Jesus lifted up himself, and said unto her, 10
Woman, where are they? did no man condemn thee?
And she said, No man, Lord. And Jesus said, Neither 11
do I condemn thee: go thy way; from henceforth sin
no more.]

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the law, instead of being its fulfiller, as the Messiah was destined to be. The action of Jesus in stooping down and writing for a while upon the ground (imperfect tense) was equivalent to saying that he did not wish to hear them on the subject; the attitude being also partly due perhaps to a sense of shame, both on account of the accusers and the accused.

7. As they did not take the hint but pressed for an answer, he uttered the heart-searching words recorded in this verse, by which the question was lifted out of the region of legal technicalities and made a matter of inmost conscience for each of them, illustrating his fitness to be the spiritual judge of all, although declining to be the legal judge of any (cf. Luke xii. 31 ff.). The challenge, if confined to the particular sin in question (Luke vii. 37), must refer to unchastity in thought and feeling as well as in act (cf. Matt. v. 28). To cast the first stone was the part of the witness (Deut. xvii. 7).

8. By his renewed silence, as he stooped down again and wrote, Jesus gave time for his appeal to operate on the hearts and consciences of his hearers.

9. The result was a striking testimony to the impressiveness of his words and bearing. The seniors were naturally the first to move. Jesus was left **alone** as regards the group of leaders who had gathered round him, but there was still the outer circle of spectators (verse 2), with **the woman** standing **in the midst.**

10, 11. Jesus recalls his absent thoughts, as it were, and asks the woman what has become of her accusers, who have silently withdrawn. The question is put by way of preface to his own last word to her, in which he does not grant forgiveness, as he

12 Again therefore Jesus spake unto them, saying, I am
the light of the world: he that followeth me shall not
walk in the darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, Thou bearest
14 witness of thyself; thy witness is not true. Jesus an-
swered and said unto them, Even if I bear witness of
myself, my witness is true; for I know whence I came,
and whither I go; but ye know not whence I come, or

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was wont to do in cases of penitence and faith (Matt. ix. 2; Luke vii. 48, 50), but contents himself with a negative expression, intimating that even he (the sinless one) will not pass the dreaded sentence on her. But his command, **henceforth sin no more,** while a condemnation of her sin, was at the same time an encouragement to her to do better in the time to come (cf. v. 14).

Jesus the light of the world and the guide to truth.
viii. 12—x. 21.

viii. 12-20. *He proclaims himself as such in the treasury of the temple.*

12. Again: referring back to chapter vii, and connecting what follows with the discourse on the last day of the feast (vii. 37 ff.).

the light of the world. This figure of speech, like that in vii. 37, is supposed to be borrowed from the ritual of the feast, which included an illumination of the temple and city on one or more evenings by means of great golden candelabra in the Court of the Women (close to which was 'the treasury,' verse 20), in commemoration, it is supposed, of the pillar of fire which guided the Israelites in the desert. Such a light Jesus claims to be to them that follow him (whether Jews or Gentiles: cf. Isa. xlii. 6, xlix. 6; Matt. v. 14; 1 John i. 5), dispelling the darkness of ignorance and unbelief, and imparting to the soul that inner light which reveals to it things unseen and eternal, and guides it on its heavenward way.

13. of thyself: a merely formal objection, characteristic of the Pharisees, and singularly out of place in considering such a claim as was here made, it being the property of light to bear witness of itself by the mere act of shining. Cf. on v. 31.

14. Jesus repels the objection on the ground that he can speak with a knowledge of his origin and destiny which is peculiar to himself, placing his testimony on a higher plane than that of other men.

whither I go. Ye judge after the flesh; I judge no 15
man. Yea and if I judge, my judgement is true; for 16
I am not alone, but I and the Father that sent me.
Yea and in your law it is written, that the witness of 17
two men is true. I am he that beareth witness of my- 18
self, and the Father that sent me beareth witness of me.
They said therefore unto him, Where is thy Father? 19
Jesus answered, Ye know neither me, nor my Father: if
ye knew me, ye would know my Father also. These 20
words spake he in the treasury, as he taught in the

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15. after the flesh. They were judging him by his outward appearance, as if he were a man like themselves (cf. vii. 24).

I judge no man. Judicial action was not the object for which he had come into the world (cf. on iii. 17–19, xii. 47 f.).

16. Yea and if I judge. In anything he might say relating to their character and destiny, he was not expressing his own opinion as a man, but was guided by the mind of the Father that sent him, with whom he was always in communion.

17. your law. This expression which Jesus uses here and at x. 34 (cf. 'your father Abraham,' verse 56; 'your Father' and 'your God,' xx. 17) indicates that Christ felt himself to stand in a different relation to the law from his hearers. The form is specially appropriate, because in appealing to the law he was taking the objectors on their own ground.

two men. Cf. Deut. xvii. 6, xix. 15. The word 'men' is not in the O. T. passage, but is of course implied.

18. I am he . . .: better 'I am one,' as in A. V. *A fortiori* even the requirement of their own law was satisfied, since it was content with the testimony of two men, whereas he was supported by the testimony of **the Father that sent** him.

19. Where is thy Father? This question was scarcely put seriously but rather in a spirit of flippant unbelief, and shewed how incapable they were of profiting by the teaching of Jesus. If they had had more reverence and insight they would have seen in him the reflection of the Father. The question, both in form and spirit, was quite different from the request of Philip (xiv. 8).

20. in the treasury. A place for the reception of offerings, which were put into trumpet-shaped receptacles of brass, thirteen in number (cf. Mark xii. 41 ff.; Luke xxi. 1 ff.), in close proximity to the chamber in which the Sanhedrin met.

temple: and no man took him; because his hour was not yet come.

21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I
22 go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this
24 world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he*, ye shall

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because his hour was not yet come. Cf. vii. 30. Although Jesus had thus asserted his claims in public, within earshot of his enemies, yet now, as before, he remains unmolested, and for the same reason—because it was so ordered by Providence.

viii. 21–30. *The Jews warned against the consequences of their unbelief.*

21. again: a repetition of the statement in vii. 34; Jesus feels that his ministry is drawing to a close, and that he may not have another such opportunity of addressing his audience.

ye . . . shall die in your sin: a more solemn warning than before ('ye shall not find me').

whither I go, ye cannot come. Their seeking for him would have a fatal issue because 'under false motives with false ends.' With the latter part of the verse contrast xiii. 33, xiv. 6.

22. Here, as in vii. 35, it is **the Jews** that answer; but this time they put a still worse construction on his words, suggesting that he might be contemplating a voluntary departure out of the world by a self-inflicted death, which would put him effectually beyond their reach.

23. Jesus now tells them plainly that he and they are separated by a wider gulf than that between earth and Hades, that it is no outward separation he refers to, but an essential difference of nature and origin (cf. iii. 6, 31).

24. Hence the necessity for the solemn warning he had given them, since it was only by faith in him that they could escape from the region of sin and death into that of holiness and life.

your sins: instead of the collective 'sin' of verse 21, as if to denote its varied manifestations.

I am (he): this expression, also found in verses 28 and 58 (cf. xiii. 19), contains a veiled reference to his Messiahship, to which we find O. T. parallels in Deut. xxxii. 39 and Isa. xliii. 10. The

die in your sins. They said therefore unto him, Who 25
art thou? Jesus said unto them, Even that which I have
also spoken unto you from the beginning. I have many 26
things to speak and to judge concerning you: howbeit
he that sent me is true; and the things which I heard
from him, these speak I unto the world. They perceived 27
not that he spake to them of the Father. Jesus there- 28
fore said, When ye have lifted up the Son of man, then
shall ye know that I am *he*, and *that* I do nothing of
myself, but as the Father taught me, I speak these

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reference to 'I am that I am' in Exod. iii. 14 can scarcely be maintained.

25. Who art thou? A question occasioned by the vagueness of the expression used by Christ, though unceremonious in its form, and perhaps also put for a sinister purpose. But the reply they receive is equally indefinite. The meaning of the Greek is doubtful. According to the translation in the text Jesus tells them they are to gather their knowledge of him from his teaching. He has often experienced their misunderstandings, and he will still have occasion in the future to expose their worldliness and unbelief. But in all that he can be called upon to say regarding them he will have the assurance that he is delivering the message of the God of truth, whose spokesman he is unto the world. Another rendering (R. V. marg.). is '(How is it) that I even speak to you at all?'

27. They fail to apprehend his allusion to the Father (cf. verse 19), who had no place in their Messianic expectations, and had, apparently, not been expressly mentioned by that name on this occasion.

28. The time is coming, Jesus tells them with calm assurance, when they shall understand his mission better, in the light of the approaching consummation in which they are themselves to take such a tragic part—a circumstance now indicated for the first time (cf. Acts ii. 37, iii. 15).

lifted up: referring primarily to his death upon the cross as the precursor of his resurrection and ascension (cf. iii. 14, vi. 62, xii. 32-34).

nothing of myself: here Jesus asserts, even more strongly than before, his union with Him that sent him, now expressly applying to Him the name of **the Father**, and including works (cf. verse 29) as well as words in the things which he does by the will of the Father.

29 things. And he that sent me is with me; he hath not
left me alone; for I do always the things that are pleas-
30 ing to him. As he spake these things, many believed
on him.

31 Jesus therefore said to those Jews which had believed
him, If ye abide in my word, *then* are ye truly my dis-
32 ciples; and ye shall know the truth, and the truth shall
33 make you free. They answered unto him, We be
Abraham's seed, and have never yet been in bondage to

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29. He further declares that the Father has not only sent him, but is ever present with him in his mission (cf. xvi. 32), and that he owes this unbroken communion with Him to his constant obedience to the Divine will (cf. xv. 10).

30. many believed on him. A striking proof of his spotless character, after the claim he had just made (46), especially in the case of those among them who belonged to the hierarchical section of the community and were most strongly prejudiced against him (31). But what follows shows that so far as these were concerned the faith evoked was superficial and unstable.

viii. 31–59. *True freedom and spiritual sonship.*

31. Perhaps the pilgrims had by this time departed from Jerusalem, hence Jesus addresses himself to those of the citizens who had shewn a disposition to accept his teaching. To these would-be disciples Jesus now applies a test which is to have the same sifting effect on them as had already been produced among his followers in Galilee.

believed him: not implying so much self-surrender as 'believed on him' (30), which is John's usual expression to describe a living, personal faith.

If ye abide . . . No mere outward profession will do, nor any temporary impression, however strong, but a humble and patient continuance in the study and practice of his word; this alone will make them truly his disciples (cf. v. 38; 1 John ii. 14).

32. By this means they will attain to the knowledge of truth in the highest and fullest sense (cf. i. 17, v. 33, xvii. 17), and with truth will come that freedom which consists in deliverance from error. It was a saying of the Stoics that 'the wise man alone is free.' Epictetus (*Diss.* i. 19) says: 'No man hath power over me. I have been set free by God, I have come to know His commandments, henceforth no man can lead me captive.'

33. never yet. Though the nation had often been in political subjection, and was so at that moment, yet slavery in a personal

any man: how sayest thou, Ye shall be made free?
Jesus answered them, Verily, verily, I say unto you, 34
Every one that committeth sin is the bondservant of sin.
And the bondservant abideth not in the house for ever: 35
the son abideth for ever. If therefore the Son shall 36
make you free, ye shall be free indeed. I know that ye 37
are Abraham's seed; yet ye seek to kill me, because my

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or social sense was something to which the Jews addressed were practically strangers. They interpret Christ's words in a social rather than a political sense, with which his 'word' (31) could scarcely be supposed to have any connexion. Their pride of ancestry, which gave rise to such sayings as 'all Israelites are the children of kings,' is deeply offended, and instead of hailing the prospect of emancipation they feel insulted by the offer made to them.

34. Jesus reminds them that there is such a thing as an inward bondage of the spirit, resulting from the habitual practice of sin. In a few MSS. the words **of sin** are omitted after **the bondservant,** probably to bring the statement more into harmony with verse 35, where the relation of a slave is set in opposition to that of a son. But there is a close connexion between slavery to sin (which is the leading thought in Rom. vi. 16–18 and 2 Pet. ii. 19) and the legal bondage which Paul so often contrasts with the relation of a son (Rom. viii. 14, 15; Gal. iv. 1–7).

35, 36. They imagine that their Jewish birth gives them an inalienable right to the blessings of the theocracy, but Jesus warns them that their bondage to sin has deprived them of their position as sons, and rendered them liable to removal as slaves (cf. Gen. xxi. 10; Gal. iv. 21–31). Hence their only means of securing a permanent place in God's kingdom is to come under the emancipating influence of the Son, who abideth in the house for ever, and who, because he is the truth (cf. 32 and xiv. 6), can make them free in the fullest sense, as contrasted with their own delusive sense of liberty (cf. 33 and Rom. viii. 2).

37. Jesus admits their descent from Abraham, but accuses them of conduct altogether at variance with their boasted lineage. The statement that they are seeking to kill him seems out of harmony with verse 31; but perhaps he is referring to their former attitude (vii. 19), to which they are now disposed to revert in their displeasure at his present teaching (**because my word hath not free course** (or 'finds no room') **in you,** cf. 31). At all events the charge was applicable, if not to them individually, to the leading representatives of the community with which they were so proud to be connected, and from which he desires to detach them.

38 word hath not free course in you. I speak the things
which I have seen with *my* Father: and ye also do the
39 things which ye heard from *your* father. They answered
and said unto him, Our father is Abraham. Jesus saith
unto them, If ye were Abraham's children, ye would do
40 the works of Abraham. But now ye seek to kill me,
a man that hath told you the truth, which I heard from
41 God: this did not Abraham. Ye do the works of your
father. They said unto him, We were not born of

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38. There is a wide gulf between him and them (cf. verse 23); for he acts according to his Divine nature, doing the things which he hath seen with the Father ('the appeal to this vision of God is peculiar to John,' cf. iii. 32, vi. 46 . . .), while they derive their inspiration and guidance from a very different quarter, following the instincts of their evil nature. If the translation in the margin be adopted ('I speak the things which I have seen with the Father: do ye also therefore the things which ye heard from the Father'), then 'the Father' in both cases must be God; but this does not agree so well with what follows in 41, 44.

39, 40. Stung by the suggestion conveyed in Christ's words they reassert their descent from Abraham—this time more in the sense of a personal relationship than in verse 33—to which Jesus replies by pointing out how little resemblance there was between their conduct and that of Abraham. So far from doing the works of Abraham (cf. Gen. xiv, xviii) they were trying to kill one who was not only entitled to justice as a man, but had special claims to reverence as a messenger from God, faithfully making known to them God's truth.

41. Ye do the works of your father: that is, 'the devil' (verse 44), in a moral and spiritual sense (cf. vi. 70), like that of verse 39, 'If ye were Abraham's children.'

We were not born of fornication; we have one Father, (even) God: asserting the purity of their descent in a spiritual, as they had already done in a natural, sense. They confidently claim (the 'we' is emphatic) to be the children of God without any idolatrous mixture (cf. Exod. xxxiv. 16, &c.). According to Meyer (*in loco*) and others, they deny the possibility of Sarah's having been guilty of adultery, and claim God as their Father, with reference to the Divine promise fulfilled in Isaac's birth (Rom. iv. 19; Gal. iv. 23). But as Jesus had already admitted them to be in a literal sense 'Abraham's seed' (verse 37), there was no need for them to assert their legitimacy in that sense.

fornication; we have one Father, *even* God. Jesus said 42
unto them, If God were your Father, ye would love me:
for I came forth and am come from God; for neither
have I come of myself, but he sent me. Why do ye not 43
understand my speech? *Even* because ye cannot hear
my word. Ye are of *your* father the devil, and the lusts 44
of your father it is your will to do. He was a murderer
from the beginning, and stood not in the truth, because
there is no truth in him. When he speaketh a lie, he
speaketh of his own: for he is a liar, and the father
thereof. But because I say the truth, ye believe me not. 45
Which of you convicteth me of sin? If I say truth, 46

42. Jesus here employs an argument analogous to that in verse 39 by which he met their assertion that Abraham was their father. In both cases he applies a moral test. In doing so he claims, as he does elsewhere, to be the Father's representative, related to Him by prehistoric ties, and sent by Him into the world. If they loved the Father they would love him because he came forth from the Father to do the Father's will (cf. xiii. 3, xvi. 28).

43. They misunderstood his language (**my speech**, cf. Matt. xxvi. 73) because they had no sympathy with his thought (**my word,** *logos*).

44. The devil is now expressly named as their father. Their homicidal tendency was an evidence of the affinity, for this had been a characteristic of the devil from the beginning of human history (cf. Wisd. of Sol. ii. 23 f; 1 John iii. 12–15).

stood not (or rather, 'standeth not') **in the truth . . .:** another characteristic of him. Truth was not congenial to him, nor was there any love of truth in him. The spoken falsehood was the expression of his habitual mood—he originated as well as uttered lies[1].

45. Their rejection of Jesus was natural, because he spoke the truth. If he had come speaking lies they would have had more sympathy with him, for, as children of the devil, they are false (as well as murderous) in their dispositions.

46. Which of you convicteth me of sin? He asks this question because they would have been justified in regarding his words with suspicion if his character had been open to reproach.

[1] Another but inferior rendering is given in the R. V. marg., viz. 'when (one) speaketh a lie, he speaketh of his own: for his father also is a liar.'

47 why do ye not believe me? He that is of God heareth
the words of God: for this cause ye hear *them* not, be-
48 cause ye are not of God. The Jews answered and said
unto him, Say we not well that thou art a Samaritan,
49 and hast a devil? Jesus answered, I have not a devil;
50 but I honour my Father, and ye dishonour me. But
I seek not mine own glory: there is one that seeketh
51 and judgeth. Verily, verily, I say unto you, If a man
52 keep my word, he shall never see death. The Jews said
unto him, Now we know that thou hast a devil. Abra-

If I say truth . . .: assuming that they acquiesced in his claim to be free from sin (cf. verse 29, vii. 18, xiv. 30). If free from sin, he argues, then free from falsehood, and worthy of trust[1].

47. the words of God, which Christ identifies in the argument with his own words.

because ye are not of God: the negative side of the truth stated in verse 44, and not excluding the free-will which has its part to play in determining men's relations to God. This was the true explanation of their unbelief (cf. verse 43); it was owing to their essential want of sympathy with God.

48. They retort that Jesus is no true Israelite, but a Samaritan or heretic, possessed by an evil spirit—a saying which appears to have been current among them (cf. vii. 20 and x. 20). But the word in the Aramaic here translated 'Samaritan' may have been Shomroni, or son of Shomron, who was, according to a Kabbalistic tradition, the father of Ashmedai, the prince of the demons, and therefore identical with Samael or Satan.

49. Jesus repels the imputation, and declares that his governing motive, in all that he has said, has been to honour the Father, the result being that he himself has been dishonoured by them.

50. Such dishonour does not concern him, as he is not seeking his own glory (cf. v. 41): yet there is one who is concerned and who will call them to account for any want of reverence shewn to him.

51. In contrast to the judgement which may thus be incurred, Jesus gives a promise of eternal life.

keep: in the sense of preserving, a common expression in John's writings (e. g. xiv. 15–23; 1 John ii. 3 ff.; Rev. ii. 26, &c.).

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[1] The apparent contradiction in Mark x. 18 may be explained by the distinction between absolute goodness and that which is conditioned by human growth and temptation.

ham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art 53 thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: 54 it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I 55 know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; 56 and he saw it, and was glad. The Jews therefore said 57 unto him, Thou art not yet fifty years old, and hast thou

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never see death. Cf. v. 24; Luke ii. 26; Heb. xi. 5.

52. The Jews interpret the promise literally, and confute it by reference to the experience of Abraham and the prophets, who enjoyed no such exemption from death. They regard the claim as preposterous, and are confirmed in the idea that the speaker is out of his right mind.

53. For a parallel cf. iv. 12.

54, 55. If I glorify myself: the 'I' is emphatic. Jesus repudiates the charge of self-glorification, and attributes the glory, of which he is conscious, to the will of his Father whom they profess to worship as their God. He declares that truth compels him to speak as he has done of God and of his relations to God, because he knows Him directly and by intuition, whereas they have not even the acquired knowledge of Him which was within their reach (a distinction implied in the Greek). Knowing the Father, he is faithful to the charge committed to him, using the same expression (**keep his word**) as he had employed in verse 51, when speaking of his disciples being faithful to himself.

56. Incredible as it might seem to them, Abraham himself, whom they were so proud to call their father (verse 39), had placed his hopes on him whom they despised. He had rejoiced in the prospect of Christ's manifestation (cf. Gen. xv. 5, 6, xxii. 17, 18; Heb. xi. 13; for the expression 'my day' cf. Luke xvii. 22), and he had even now seen it in its historical reality—an affirmation which implies that Abraham was still in conscious existence, contrary to their supposition in verse 52 (cf. Mark xii. 26; Matt. xviii. 4).

57. not yet fifty years old: a strange misapprehension, as if Jesus had claimed to be, in a literal sense, Abraham's contemporary.

58 seen Abraham? Jesus said unto them, Verily, verily,
59 I say unto you, Before Abraham was, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

9 And as he passed by, he saw a man blind from his
2 birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born

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From the expression it has been inferred that Jesus was then approaching fifty years of age, a view which Irenæus attributes to 'the Gospel' and the elders who had conferred with 'John, the Lord's disciple' (ii. 22. 5). But more probably fifty is mentioned as the age of full maturity (Num. iv. 3, 39, viii. 25), and the expression was equivalent to saying that Jesus was still a comparatively young man.

58. Their incredulity leads Jesus to make a solemn and explicit avowal of the relation in which he stands to Abraham, as the eternal **I am** to a created being ('was born,' marg.), affording clear evidence of his pre-existence. No merely ideal existence (Wendt, Beyschlag, &c.) would justify such language (cf. vi. 62, xvii. 5, 24).

59. The claim was unmistakable. If it was false it amounted to absolute blasphemy; hence the action of the Jews in taking up stones to put him to death. An instance of stoning in the temple is given by Josephus (*Ant.* xvii. 9. 3), and as building was still going on stones would be lying about. But in the confusion of the crowd Jesus made his way out of the temple unperceived.

ix. 1–12. *Jesus opens the eyes of a man born blind.*

1. as he passed by. The time of this occurrence is uncertain, whether immediately after what has just been related, perhaps while Jesus was passing through the gate of the temple (cf. verse 8; Acts iii. 2), or, more probably, on a subsequent occasion during the same visit to Jerusalem.

he saw. His attention was directed to the man, the case being probably well known, before the disciples put their question.

2. Rabbi. A common term of address for Jewish teachers, more frequently applied to the Saviour in this Gospel than in any other.

who did sin . . . The connexion between sin and suffering was an elementary principle with the Jews (as evident from the Book of Job and the Talmud) as well as with the Gentiles (Acts xxviii. 4). Its application to the lives of individuals, without evidence of special sin, is condemned by our Lord not only

blind? Jesus answered, Neither did this man sin, nor 3
his parents: but that the works of God should be made
manifest in him. We must work the works of him that 4
sent me, while it is day: the night cometh, when no man
can work. When I am in the world, I am the light of 5

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here but by his teaching in Luke xiii. 1-5, and in effect by his own vicarious sufferings (Isa. liii)—though he himself, knowing the secrets of men's lives, takes the principle for granted in v. 14 (cf. ix. 2). In this instance the question was complicated by the fact that the man had been born blind, forming an ethical or theological puzzle, such as the Rabbis were fond of discussing. Two alternative solutions presented themselves—either that the calamity was due to the sin of the man's parents, on a principle of transmission clearly recognized in Exod. xx. 5, and frequently illustrated in common life, or that it was due to sin committed by the man himself. In the latter case it might be either (1) punishment by anticipation, against which our sense of justice revolts; or (2) on account of natal sin (Gen. xxv. 22; Ps. li. 5; Luke i. 41, 44), which seems also to be far-fetched; or (3) for sin committed in a previous state of existence, the idea of transmigration of souls being not unknown among the Jews about this time, as we may gather from the teaching of the Essenes and Kabbalists (referred to by Philo and Josephus), as well as from Wisd. of Sol. viii. 20, 'Being good, I came into a body undefiled.' But probably the disciples were speaking generally, and had no very precise conception of the various possibilities involved in the first part of their question.

3. In reply Jesus denies that the blindness has been caused by any particular sin on the part either of the sufferer or his parents, and bids the disciples consider rather the purpose for which God has permitted such evil to afflict a man's life, namely, to afford opportunity for the manifestation of Divine power and mercy.

4. The opportunity is one which must not be neglected, for his time (and theirs) for doing God's work is limited, and the night of death, which will bring his earthly ministry to a close, is fast approaching—a thought impressed upon him perhaps by his recent experience of Jewish hate (viii. 59).

5. the light of the world. Cf. viii. 12, xi. 9. A metaphor suggested by the nature of the miracle he was about to perform, signifying that he could not only give (spiritual) light objectively by his teaching, but could also give the power of beholding the light to those whose eyes were sealed. If it was still the last day

6 the world. When he had thus spoken, he spat on the
ground, and made clay of the spittle, and anointed his
7 eyes with the clay, and said unto him, Go, wash in the
pool of Siloam (which is by interpretation, Sent). He
8 went away therefore, and washed, and came seeing. The
neighbours therefore, and they which saw him aforetime,
that he was a beggar, said, Is not this he that sat and
9 begged? Others said, It is he: others said, No, but he

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of the feast (vii. 37) and the shades of evening were beginning to fall, it would give the language additional significance.

6, 7. The mode of cure was probably intended to aid the faith of the sufferer, and at the same time to shew that the supernatural agency invoked by Jesus was in essential harmony with the healing power that operates in common life—just as he made a certain use of food in the miraculous feeding of the multitude. That saliva was believed to have a curative power in cases of blindness is evident from the writings of Tacitus and Suetonius as well as of Jewish Rabbis. It is employed in another instance where Jesus made the blind to see (Mark viii. 22-26), and also in the cure of a deaf man (Mark vii. 33); but in all the other four cases of healing the blind, Jesus contents himself with a touch (Matt. ix. 27-31, xx. 29-34). The application of the clay in this instance, and the command to go and wash in the Pool of Siloam (cf. 2 Kings v. 10, and note on vii. 37), would excite expectation on the part of the sufferer. The Evangelist even sees a significance in the name Siloam, derived from a Hebrew root meaning 'sent'—a word which Jesus often applies to himself in his redemptive work (e. g. v. 36, 37, xvii. 3), once even connecting it (in a quotation from Isaiah) with the 'recovering of sight to the blind' (Luke iv. 17, 18). The pool itself can still be identified in the Kidron Valley, at the opening of the Tyropoeon, a little to the south-east of Jerusalem. It is referred to in the O. T. in Neh. iii. 15, and also in Isa. viii. 6, where a symbolic character is given to it in contrast to the mighty Euphrates.

7. went away therefore . . . The man obeyed the injunction laid upon him, and as soon as he had washed away the clay from his eyes, there was disclosed to him a world of beauty of which he could have previously had no conception.

8. The neighbours: implying that the man went home.

9. others said, No . . . The change produced by the opening of the eyes was so great that some thought it was only a case of strong resemblance. But the question was settled by the man's own statement.

is like him. He said, I am *he*. They said therefore 10
unto him, How then were thine eyes opened? He 11
answered, The man that is called Jesus made clay, and
anointed mine eyes, and said unto me, Go to Siloam,
and wash: so I went away and washed, and I received
sight. And they said unto him, Where is he? He saith, 12
I know not.

They bring to the Pharisees him that aforetime was 13
blind. Now it was the sabbath on the day when Jesus 14
made the clay, and opened his eyes. Again therefore the 15
Pharisees also asked him how he received his sight. And
he said unto them, He put clay upon mine eyes, and

10, 11. They are naturally desirous to know how the wonderful cure has been effected. The man describes the process to the best of his ability, and refers to his benefactor as **the man that is called Jesus**—one of many tokens of freshness and originality in the narrative.

11. received sight: *lit.* 'saw again' (so in verse 15), the usual formula for the recovery of sight, although not strictly applicable here, where the power of vision was conferred for the first time, which was a unique occurrence (cf. verse 32).

12. The man is ignorant of Jesus' whereabouts. He had no previous knowledge of him, and his subsequent testimony is therefore all the more valuable.

ix. 13–34. *The man (and his parents) examined and excommunicated by the Pharisees.*

13. the Pharisees: an influential section, perhaps a committee, of the Sanhedrin, who could take it upon them to excommunicate an offender (cf. verse 34).

14. the sabbath. The Sanhedrin itself did not meet on the sabbath. Those who brought the man before them appear to have done so in the interests of sabbath observance, hence this statement, and perhaps also the inquiry in verse 12 (cf. v. 10 ff.). The making of the clay was a servile act; and the putting of spittle on the eyes for medicinal purposes was also contrary to the law, which permitted remedial measures on the sabbath only when life or limb was in danger. The latter act is indeed expressly prohibited in a Rabbinical treatise.

15. Again: referring to the previous inquiry by the neighbours and others in verse 10. The man's answer is curt (compared

16 I washed, and do see. Some therefore of the Pharisees
said, This man is not from God, because he keepeth not
the sabbath. But others said, How can a man that is
a sinner do such signs? And there was a division among
17 them. They say therefore unto the blind man again,
What sayest thou of him, in that he opened thine eyes?
18 And he said, He is a prophet. The Jews therefore did
not believe concerning him, that he had been blind, and
had received his sight, until they called the parents of
19 him that had received his sight, and asked them, saying,

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with verse 11), as if he suspected an evil design; and he leaves out some circumstances that might furnish material for an accusation against his benefactor (cf. verses 6, 7).

16. Some of the Pharisees cannot get over the fact that the miracle was wrought on the sabbath, which seems to them to preclude the possibility of its being a work of God; but others, less under the influence of legal prejudice, are impressed by the beneficent nature of the work, which is such as they cannot attribute to an evil power (cf. iii. 2).

a division among them: similar to that among the people mentioned in vii. 43.

17. In their difficulty they refer the question to the person principally concerned.

What sayest thou: the 'thou' is emphatic.

a prophet: in the sense of being God's representative and mouthpiece (cf. iv. 19, vi. 14); as Aaron was to be Moses' prophet (Exod. vii. 1), which is the earliest use of the word in the O. T. The prediction of events is implied only in a secondary and occasional sense. In connexion with the use of the word here it is interesting to find that Maimonides mentions, as a common belief, that a prophet had authority even over the sabbath law.

18. The conclusion drawn by the man on whom the miracle had been wrought was not one which **the Jews** (i. e. the party most hostile to Jesus, cf. verse 22) could admit. They would therefore, if possible, discredit the genuineness of the miracle, and make it out to be a case of fraudulent collusion between Jesus and the man who has avowed his belief in him. With this view they summon the man's parents to give evidence.

19. asked them. The inquiry relates to three points: the identity of the man, the fact of his being born blind (of which they insinuate a doubt by the expression **ye say**, the 'ye' being emphatic), and the explanation of his now being able to see.

Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We 20
know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his 21
eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because they 22
feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. Therefore said his parents, 23
He is of age; ask him. So they called a second time 24
the man that was blind, and said unto him, Give glory to

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20. On the first two points the parents answer unhesitatingly in the affirmative.

21. As regards the third point they decline to give any opinion, as they have no personal knowledge of the matter, either with respect to the means of the cure or the person who has wrought it. On the latter point especially (which they perceive to be the chief question at issue) they are emphatic in their denial—**we know not,** the pronoun being emphatic. In very plain terms they refer the inquirers to their son, who, they declare, is quite able to speak for himself.

22. feared the Jews. They were afraid of being involved in a discussion of the claims of Jesus, which might lead to their excommunication (xii. 42, xvi. 2), the Jews having conspired (cf. Luke xxii. 5; Acts xxiii. 20, where the same word is used in an evil sense) to take this means of punishing any who should acknowledge Jesus as the Christ.

put out of the synagogue. The Rabbis at a later date distinguished between several degrees of excommunication, for a limited or unlimited period; but generally speaking it meant exclusion from the social and religious privileges of God's people, the excommunicated person being treated as a spiritual leper so long as he was under the ban (cf. Reynolds, *in loco*).

24. As they can make nothing of the parents they summon the son again into their presence; and in order to extract from him a testimony against Jesus they speak as if they had discovered an evil plot.

Give glory to God: similar to Joshua's command to guilty Achan (Joshua vii. 19), and referring not to the glory of the miracle but to the homage to be paid to God by the confession of the truth (cf. 1 Sam. vi. 5; Jer. xiii. 16).

25 God: we know that this man is a sinner. He therefore
answered, Whether he be a sinner, I know not: one thing
26 I know, that, whereas I was blind, now I see. They said
therefore unto him, What did he to thee? how opened
27 he thine eyes? He answered them, I told you even now,
and ye did not hear: wherefore would ye hear it again?
28 would ye also become his disciples? And they reviled
him, and said, Thou art his disciple; but we are disciples
29 of Moses. We know that God hath spoken unto Moses:
30 but as for this man, we know not whence he is. The

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we know (pronoun emphatic) **that this man is a sinner:** instead of being a prophet, as the man had alleged (cf. verses 16, 17).

25. The man here shews something of his parents' caution. It is not his business to challenge the Pharisees' decision about the character of Jesus, though he may have his own opinion; but the genuineness of the change which has been wrought upon him he can, and will, declare. This **one thing** (cf. Mark x. 21; Luke x. 42) he can affirm with absolute certainty.

26. In their embarrassment they try to draw from him a fresh recital of the facts, which may convict him of inaccuracy or inconsistency of statement.

27. The man is tired of being cross-examined, and the feebleness and indecision of the questioners have begun to undermine his respect for their authority. He refers them to his former statement, which they had not accepted ('ye did not hear'), and asks what purpose is to be served by going into the matter again: was their earnestness due to the fact that they were themselves disposed to become disciples of Jesus? There may have been some of them in this position (such as Nicodemus and Joseph of Arimathæa); but to those who were now pressing the inquiry in order to discredit the miracle and its worker the question could only seem to be ironical.

28. reviled him. They fiercely resent the question, and assail the man with reproaches, accusing him of being indeed a disciple of Jesus (whom they contemptuously designate **this man**); whereas they were disciples of Moses, feeling it their duty as such to enforce the sabbath law.

29. Moses' title to authority was beyond question. But as for this man, they had no guarantee that he was entrusted with a Divine mission.

whence he is. Cf. vii. 27 (where it is alleged against Jesus'

man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes. We know that God heareth not sinners: but 31
if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard 32
that any one opened the eyes of a man born blind. If 33
this man were not from God, he could do nothing. They 34
answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and finding 35

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claim to be the Messiah, that they do know 'whence he is'), viii. 14 and xix. 9.

30–33. Their passionate abuse rouses the man's indignation, and their profession of ignorance regarding the source whence Jesus derived his wonder-working power gives him an opening of which he promptly takes advantage. Taunting them with their weakness in having no explanation to give of such a marvellous occurrence, he argues in a plain but effective way that if Jesus were an evil-doer, as they allege, he could have performed no such miracle.

31. heareth not sinners. This is a general principle, implied in such passages as Pss. lxvi. 18, cix. 7; Job xxviii. 8, 9, xxxv. 13; Prov. xv. 29; Isa. i. 11–15.

32. Since the world began (*lit.* 'from of old') **it was never heard.** The words express a belief generally held at that time, though modern science has shewn that a cure may sometimes be effected even in such cases.

34. Thou . . . thou . . . us. In their pride of office they will not listen to argument, and feel grossly insulted by the man's attempt to reason with them as the authorized expounders of the law. Casting in his teeth the life-long calamity from which he has suffered, as if it were a conclusive proof that the curse of God had rested on him for his sins, they expel him from their midst. That this expulsion amounted to excommunication can scarcely be doubted in the light of verse 35 and the subsequent teaching.

out: emphatic in the original, being expressed both in the verb and the adverb. So also in the following verse.

ix. 35—x. 21. *Jesus reveals himself to the man as the Son of God, and rebukes the Pharisees by the allegories of the Good Shepherd and the True Fold.*

35. Jesus heard: probably as a matter of common report.

finding him: as a shepherd a lost sheep, taking compassion

36 him, he said, Dost thou believe on the Son of God? He
answered and said, And who is he, Lord, that I may
37 believe on him? Jesus said unto him, Thou hast both
38 seen him, and he it is that speaketh with thee. And he
39 said, Lord, I believe. And he worshipped him. And
Jesus said, For judgement came I into this world, that

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on his forlorn state (probably abandoned by his parents as well as by the rulers) and knowing that he was suffering for his boldness in confessing the truth.

Dost thou believe? ('thou' emphatic in contrast with the unbelieving Jews). Jesus puts the question because he desires to lead him to a higher faith.

the Son of God: one of the theocratic titles of the Messiah (cf. i. 49), and so understood by the man.

The reading, 'the Son of man,' which is found in some ancient MSS. was probably due to the frequency with which this expression is used by our Lord. The reading in the text seems to have been accepted by Tertullian c. 190 A. D.

36. who is he? an appeal which shewed the man's faith in Jesus, and at the same time his need for further teaching.

Lord: perhaps better translated 'Sir,' as in iv. 11, 19, &c.; but in verse 38 it attains its higher meaning.

37. seen him: referring to the new gift of sight by which, now for the first time, perhaps, the man beheld the features of his benefactor, his previous recognition of him being due to the impression made upon him by his voice, or to the fact that he had been pointed out to him by others.

he it is: a declaration as plain as that given to the woman of Samaria (iv. 26).

38. I believe: a sincere profession of faith, though the speaker's conception of the Son of God must have been very inadequate as yet.

worshipped (him): a word only used by John in the sense of Divine worship (iv. 20–24, xii. 20, and many times in Revelation), though elsewhere used of reverence paid to man (Matt. xviii. 26). This was the final step in a gradual advance of faith (verses 11, 17, 33), and illustrates the promise in vii. 17. It may be compared with the confession of Thomas (xx. 28), and contrasted with the attempt to stone Jesus just before the working of the miracle (viii. 59).

39. We have here our Lord's reflection on what had taken place—his comment, expressed in terms of the miracle, on the illumination, spiritual as well as physical, of the man now prostrate at his feet, as contrasted with the darkening effects of unbelief

they which see not may see; and that they which see
may become blind. Those of the Pharisees which were 40
with him heard these things, and said unto him, Are we
also blind? Jesus said unto them, If ye were blind, ye 41
would have no sin: but now ye say, We see: your sin
remaineth.

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on the minds of the rulers and Pharisees who had hardened their hearts against him.

For judgement: not the act of judging, but its result, as determined by men's attitude to Christ. This manifestation of latent character was one of the ends, although not the supreme or ultimate end, of his coming into the world (cf. iii. 17–20).

which see not . . . which see: in a subjective sense, being equivalent to (1) 'those who feel and acknowledge their ignorance' ('babes,' Matt. xi. 25: cf. Matt. ix. 12 f.), like the blind man, who said, 'And who is he, Lord, that I may believe on him?' (verse 36); and (2) those who delude themselves with the idea that they have no further need of light ('the wise and understanding,' Matt. xi. 25: cf. Matt. ix. 12 f.), like the Pharisees, who said, 'We know' (verses 24, 29), and 'Dost thou teach us?' (34). The correlatives of these two clauses, viz. **may see, may become blind,** are to be taken in an objective sense as referring to spiritual realities (cf. Isa. vi. 10).

40. Are we also blind? The question was put by some of the Pharisees who had followed him, doubtless to watch his behaviour with respect to the man whom they had cast out. It was put proudly and superciliously, as if the bare suggestion of such a thing were enough to condemn it.

41. If ye were blind . . . Jesus takes up their word, but in the subjective sense, in which he had spoken of those 'that see not,' and tells them that if they were 'blind,' in the sense of being conscious of blindness, they should **have no sin**; that is, they would not be guilty of shutting their eyes to the light of Divine truth.

ye say, We see. Living as they were doing, in spiritual pride and self-deception, they were taking the guilt of their ignorance on themselves, and instead of using the light they already had in the O.T. as a means of guiding them into the fuller light of the gospel, they were condemning themselves to perpetual exclusion from the fellowship of him who had come to be the light of the world.

The same twofold truth was to be illustrated on a far wider scale in the attitude of Jews and Gentiles to the gospel.

10 Verily, verily, I say unto you, He that entereth not by
the door into the fold of the sheep, but climbeth up some
2 other way, the same is a thief and a robber. But he that
3 entereth in by the door is the shepherd of the sheep. To
him the porter openeth; and the sheep hear his voice:
and he calleth his own sheep by name, and leadeth them
4 out. When he hath put forth all his own, he goeth before
them, and the sheep follow him: for they know his voice.
5 And a stranger will they not follow, but will flee from him:

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x. 1–21. There is a close connexion between this passage and the preceding narrative, hence the allusion in verse 21 to the miracle recorded in the ninth chapter. It was for the consolation of the man whom the Pharisees had cast out, as well as for the instruction of the latter, that Jesus claimed to be the true Shepherd of the flock of God, contrasting with his own self-sacrificing care for his followers the selfishness and rapacity of those who had usurped authority in God's kingdom. It has been suggested that the pastoral form of the discourse may have been due to the sight of a sheep-fold, with shepherds and their flocks; but in any case the image of the shepherd in a spiritual sense was familiar to every reader of the O. T. (See on verse 11.)

1. Verily, verily. Here, as elsewhere, this expression does not introduce a new subject, but gives fresh emphasis to an important thought implied in what has been already said.

the fold: a walled enclosure open to the sky, with a solid door, which was closely barred at night by the door-keeper, and opened by him in the morning, when the shepherds came to claim their sheep, which they had left in the fold the previous evening, in order to lead them out to pasture (verses 2, 3).

a thief and a robber: a comprehensive phrase, describing one who is capable of deceit (like Judas) as well as of violence (like Barabbas).

3. by name. In the East the shepherd has an intimate knowledge of the individual members of his flock, and the sheep frequently answer to their names, as dogs and horses do among ourselves.

4, 5. know his voice. And a stranger . . . It is told of a Scottish traveller that, meeting under the walls of Jerusalem a shepherd bringing home his flock, he changed clothes with him, and, thus disguised, began to call the sheep. They remained motionless. Then the true shepherd raised his voice, and they all hastened towards him, in spite of his strange

for they know not the voice of strangers. This parable 6
spake Jesus unto them: but they understood not what
things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, 7
I say unto you, I am the door of the sheep. All that 8
came before me are thieves and robbers: but the sheep
did not hear them. I am the door: by me if any man 9

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garments. A recent writer says: The shepherd 'depends upon the sheep to follow, and they in turn expect him never to leave them. They run after him if he appears to be escaping from them, and are terrified when he is out of sight, or any stranger appears instead of him. He calls them from time to time to let them know that he is at hand. The sheep listen and continue grazing, but if any one else tries to produce the same peculiar cries and guttural sounds, they look around with a startled air and begin to scatter' (Mackie's *Bible Manners and Customs*, chap. iii.): cf. Thomson's *The Land and the Book*, i. 301.

6. This parable: or, 'proverb' (marg.). It may be best described as an allegory, not being like the parable in the Synoptic Gospels, a story framed for the purpose of conveying religious truth, but a presentation of natural relationships which illustrate in an imperfect form the spiritual relations between Christ and his Church. A similar discourse is found in chap. xv. (concerning the True Vine), and the two form the nearest approach to parables that are to be found in this Gospel.

7. Up to this point no clue had been given to the meaning of the allegory, but seeing that his words were not understood by the hearers, Jesus proceeds to explain them by translating the natural into the spiritual, first of all announcing as a truth of solemn import that he is the door of the sheep (not of the fold), thereby setting aside the authority of the Pharisees and other self-constituted guardians of the flock, who refused to accept his mediation (cf. xiv. 6).

8. These are the **thieves and robbers** whom the sheep **did not hear**—the Jewish hierarchy, and especially the Pharisees, who had in a sense forestalled Jesus as the Messiah, blocking up the way by their presumptuous enforcement of the traditions of men as if they had Divine authority, laying heavy burdens on the people's consciences, but gaining no such hold over their hearts as the true Shepherd would do. Their characteristics are described in Matt. vii. 15, xxiii. 13, 14; Luke xi. 39, 49-52.

9. any man. It might be supposed from the connexion with what precedes and what follows that it is the shepherds that are

enter in, he shall be saved, and shall go in and go out,
10 and shall find pasture. The thief cometh not, but that
he may steal, and kill, and destroy: I came that they
11 may have life, and may have *it* abundantly. I am the
good shepherd: the good shepherd layeth down his life

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here referred to. Doubtless they are included, and the primary reference may be to them, as it is only through Christ (by faith in him as the one Mediator between God and man, and through the reception of his Spirit) that any man can fulfil aright the pastoral office. But what is here asserted is true of all Christ's followers, whether they be office-bearers or simple members of his flock (Num. xxvii. 15-21). In Christ they find safety and deliverance, freedom of action, and their daily pasture.

go in and go out. Cf. Deut. xxviii. 6; Ps. cxxi. 8; Jer. xxxvii. 4.

10. Jesus here institutes a comparison between the false shepherd (**the thief**), whose object is selfish, cruel, and destructive (cf. Jer. xxiii. 1, 2; Ezek. xxxiv. 1-6; Zech. xi. 4, 5), and himself, who had come into the world to give plenitude of life to his people (cf. vi. 50, 51; and Ps. xxiii).

11. I am the good shepherd. The latter part of verse 10 forms a natural transition to the course of thought in this and the following verses. Jesus here appropriates to himself a metaphor, which in the O. T. is frequently applied to God and to His chosen servants (Pss. xxiii, lxxx. 1; Isa. xl. 11; Ezek. xxxiv. 11-16). In the literature of Greece also, the name of shepherd is often applied to kings and leaders (as in Homer), and the rich significance of the emblem is brought out by Plato (*Repub.* Bk. I, &c.) as well as by other writers. The figure has impressed itself deeply on the mind of Christendom, and is conspicuous in the art and literature of the church, from the days when it was drawn in rude outline on the vaulted roof of the Roman catacombs, or found a place in the writings of the early church Fathers. It is still the emblem of the Christian ministry, from the office of the diocesan bishop, with his pastoral staff, down to that of the humblest village preacher, who is known as pastor. Two characteristics of the 'good' (ideal) shepherd are now mentioned, the first in 11-13, that he **layeth down his life** (a phrase used by John only, e. g. xiii. 37, but cf. Matt. xx. 28) for his sheep, a function which Jesus repeatedly ascribes to himself (verses 15, 17 f.), in contrast with 'the hireling,' who has but a casual interest in the flock, as it is the property of another, and whose only motive in caring for it is a selfish love of gain. When danger threatens, as often happens in the East (Gen. xxxi. 39 f.; 1 Sam.

for the sheep. He that is a hireling, and not a shepherd, 12
whose own the sheep are not, beholdeth the wolf coming,
and leaveth the sheep, and fleeth, and the wolf snatcheth
them, and scattereth *them*: *he fleeth* because he is a hire- 13
ling, and careth not for the sheep. I am the good 14
shepherd; and I know mine own, and mine own know
me, even as the Father knoweth me, and I know the 15
Father; and I lay down my life for the sheep. And 16
other sheep I have, which are not of this fold: them also
I must bring, and they shall hear my voice; and they
shall become one flock, one shepherd. Therefore doth 17

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xvii. 34–37), the hireling deserts the sheep entrusted to him, leaving them to fall a prey to wolves or robbers.

12. the wolf: representing such natural enemies of Christ's Church as are described in Matt. vii. 15, x. 16; Luke x. 3; Acts xx. 29. Cf. Gal. vi. 12; Phil. iii. 18.

14. The second characteristic (prefaced by the same declaration, cf. 11) consists in the mutual knowledge of the shepherd and his sheep. Regarding the sheep's knowledge of his master, see above; of the shepherd's knowledge of his individual sheep the following is a notable illustration:—'One day a missionary, meeting a shepherd on one of the wildest parts of the Lebanon, asked him various questions about his sheep, and among others if he counted them every night. On answering that he did not, he was asked how he knew if they were all there or not. His reply was, "Master, if you were to put a cloth over my eyes, and bring me any sheep and only let me put my hands on its face, I could tell in a moment if it was mine or not."'[1]

15. To emphasize the sacredness and depth of this intimacy between himself and his followers, Jesus declares it to be a counterpart of his own communion with the Father, a thought which makes its appearance again and again during his farewell meeting with his disciples (xiv. 20, xv. 10, xvii. 8, 21).

16. The mention of his sacrificial death at the close of verse 15 suggests a wider range of thought. Cf. xii. 32.

other sheep: Gentiles, unconnected with the Jewish fold.

must bring: or, 'lead' (marg.) into full communion with himself, because it is the Father's will (cf. i. 4, 9, xi. 52; Acts x. 35, xiv. 17, xvii. 27, xviii. 10).

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[1] *Bible Manners and Customs*, p. 35.

the Father love me, because I lay down my life, that
18 I may take it again. No one taketh it away from me,
but I lay it down of myself. I have power to lay it down,
and I have power to take it again. This commandment
received I from my Father.

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hear my voice. Cf. verses 3, 4, 8; Acts xxviii. 28.

one flock, one shepherd. The bond of union is to be inward and spiritual, arising out of a relationship to Christ himself; it has no reference to any outward organization, as the 'one fold and one shepherd' of the A. V. might lead us to suppose. The Greek word here translated 'flock' is quite different from the word at the beginning of the verse, which is translated 'fold' both here and in the A. V.; and in every other passage where it occurs it is rendered 'flock,' as it ought to be. The mistake of the A. V., which originated with the 'ovile' of the Vulgate, has done much to foster the idea, so dear to the Church of Rome, that there is only one visible communion recognized by Christ, whereas the passage says nothing whatever about the ecclesiastical arrangements of Christ's followers, and leaves room for any number of denominations in his Church.

17. Therefore: on account of his fulfilling the part of shepherd to the human race; more especially **because I lay down my life,** which denotes the leading feature in the shepherd's character.

that I may take it again. This clause expresses the purpose for which he lays down his life, and is included in the reason why the Father loves him, pointing, as it does, to the further prosecution and ultimate completion of the work he has undertaken as the Incarnate Son of God.

18. The Father loves him because his death is perfectly voluntary (the 'I' is emphatic here as in verse 17), instead of being the unavoidable and unforeseen result of the hostile forces leagued against him (cf. Matt. xxvi. 53), or being something forced upon him by the Father.

No one taketh it away: or, 'took' (marg.), as if referring to the decrees of God in eternity.

I have power (or, 'right' (marg.), cf. xix. 10 f.) **to lay it down, and . . . take it again.** Not only is he within his right as the Incarnate Son in so doing, but he has a commission from the Father to do these very things, both alike being involved in the Divine plan of redemption which he is charged to accomplish. Hence in this as in all things he is dependent on the Father, in accordance with his former declaration, 'I can do nothing of

There arose a division again among the Jews because 19
of these words. And many of them said, He hath 20
a devil, and is mad; why hear ye him? Others said, 21
These are not the sayings of one possessed with a devil.
Can a devil open the eyes of the blind?

And it was the feast of the dedication at Jerusalem: 22

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myself' (v. 30); and for the same reason he claims nothing here with regard to his resurrection that is at variance with the teaching of those passages (e. g. Acts ii. 24; Heb. xiii. 20; 1 Pet. iii. 19) which attribute his resurrection to the agency of the Father. He will take his life again because it will be given him by the Father.

19. a division again. Cf. vii. 43, ix. 16. Some of them (probably Pharisees, ix. 40) were coming to the light; cf. xi. 45.

20. He hath a devil, and is mad: not a new way of accounting for his strange utterances (vii. 20, viii. 48).

21. Others feel and confess that his language is very different from the ravings of a lunatic, and recall the signal miracle he has wrought in opening the eyes of the blind as something beyond the power of a man possessed by a demon, with which we may contrast the depraved reasoning in Matt. xii. 24. But beyond this negative testimony in favour of Jesus they do not go.

x. 22–39. *The Feast of Dedication. The Jews seek to stone Jesus because he claims to be one with the Father.* This festival took place about two months after the Feast of Tabernacles (vii. 2). In the interval many commentators place the incidents recorded in Luke x.—xiii. 22, connecting the mission of the Seventy, which is there recorded, with the ingathering of the Gentiles referred to in x. 16 (seventy being the traditional number of the Gentile nations, and seventy oxen being offered in sacrifice for them at the Feast of Tabernacles), as distinguished from the mission of the twelve apostles to the twelve tribes of Israel. Others suppose Jesus to have passed the two months in Jerusalem, and account for the silence of the narrative by the supposition that he found no suitable opportunity for renewing his discussion with the Jews till another feast came round. But Westcott adopts a rendering of verse 22 ('Then took place . . .') which would leave no interval between the following narrative and what precedes, and would thus assign to the Feast of Dedication all that has been previously recorded in ix.—x. 21.

On this occasion Christ comes to still closer quarters than before with his nationalist hearers. They press him for a more definite statement of his position as regards the Messiahship, impelled, perhaps, by the historical associations of the feast, and

23 it was winter; and Jesus was walking in the temple in
24 Solomon's porch. The Jews therefore came round about
him, and said unto him, How long dost thou hold us in
25 suspense? If thou art the Christ, tell us plainly. Jesus
answered them, I told you, and ye believe not: the works

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excited by the brilliancy of its illuminations (see below). But he declines to respond to their appeal in any other sense than that in which he has already spoken to them, and emphasizes anew his relation to the Father, the works which he has done in the Father's name, and the eternal salvation which he has to bestow upon his followers. So strong is his testimony to his oneness with the Father that they are about to stone him as guilty of blasphemy, whereupon he begins to reason with them from their own Scriptures, and succeeds in calming their excitement so far that they would have been content with his arrest for trial before the Sanhedrin. But even this is denied them, as he withdraws himself out of their power.

22. the dedication: rather, 'renewal,' being the annual commemoration of the purifying and re-consecrating of the temple by Judas Maccabeus (164 B.C.) after its pollution by Antiochus Epiphanes (1 Macc. i. iv. 52-59). It was celebrated for eight days about the middle of December. The houses were illuminated, whence it was sometimes called 'the feast of lights.'

at Jerusalem: but not there only. The mention of the city seems to indicate that Jesus had left it since the Feast of Tabernacles and had only now returned to it.

23. Solomon's porch. Cf. Acts iii. 11, v. 12. Josephus (*Ant.* xx. 9. 7) speaks of an eastern cloister that had been the work of Solomon, but no trace of it can now be found, unless it be part of the substructure. Jesus was walking in the porch as affording a convenient shelter from the cold of winter. The note of time and place marks an eye-witness.

24. round about him. They surrounded him, so eager and urgent were they for a plain declaration that would put an end to their uncertainty with regard to the nature of his claims, although on a former occasion they had said, 'Thou bearest witness of thyself; thy witness is not true' (viii. 13).

If thou art the Christ. The 'thou' is emphatic, as though it were a surprising claim for him to make. But their conception of the Messiah was very different from his, hence his unwillingness to accept the title at their hands. For a similar inquiry and his solemn answer to it cf. Luke xxii. 67.

25. I told you. He refers not merely to the rare occasions on which he had explicitly claimed to be the Messiah (as in conversa-

that I do in my Father's name, these bear witness of me.
But ye believe not, because ye are not of my sheep. My 26, 27
sheep hear my voice, and I know them, and they follow
me: and I give unto them eternal life; and they shall 28
never perish, and no one shall snatch them out of my
hand. My Father, which hath given *them* unto me, 29
is greater than all; and no one is able to snatch *them*
out of the Father's hand. I and the Father are one. 30

tion with the woman of Samaria and the man born blind), but rather to the general tenor of his teaching regarding his relation to the Father and to them that believed in him, which no lower office would have justified. This teaching they rejected though it was authenticated by his miracles.

26. not of my sheep. It was not the want of teaching on his part but the absence of the disciple spirit in them that was the cause of their ignorance of his Messianic character. There is an evident allusion here and in the following verses to the shepherd allegory in the earlier part of the chapter, with special reference to the blessings he has to bestow on them that believe on him.

27, 28. The mutual relations of the shepherd and the sheep are stated in a twofold form: the sheep **hear** and **follow**, while Christ as the shepherd says of himself **I know them**, and **I give unto them eternal life**, the security of the gift, both inwardly and outwardly, being emphasized in the remainder of the verse. But the security promised is not absolute, it depends of necessity on man's free-will, which determines at every moment his relation to the Saviour. Here, as elsewhere in this Gospel (v. 24, xvii. 3), eternal life is represented as beginning in time ('I give'), although lasting through eternity.

29, 30. Here again Christ reverts to his own relation to the Father as the ground and guarantee of his saving power. His oneness with the Father is implied in his substitution of **my Father's hand** for 'my hand' (verse 28), the hand being the means of affording guidance, protection, and support.

29. greater than all: greater even than the Son, that is, relatively, in the scheme of redemption, as the sovereign is greater than his ambassador. Cf. xiv. 28. But there is an alternative reading (R. V. marg.), 'That which my Father hath given unto me is greater than all,' to which we have a parallel in 1 John v. 4, 'whatsoever is begotten of God overcometh the world.'

30. one. The Greek word is neuter, and is to be interpreted by the context. Oneness in power and will is certainly implied, a 'dynamic fellowship,' and such fellowship between the Father

31, 32 The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone
33 me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that
34 thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods?
35 If he called them gods, unto whom the word of God

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and the Son implies unity of essence. For the oneness of the Father and the Son cf. verse 38, xiv. 11; Rev. xx. 6, xxii. 3.

31–33. The Jews understood the words just uttered to be a claim to essential unity with God (33), which, on the part of a mere man, could only be regarded as blasphemy, and they were about to inflict on him the prescribed penalty (Lev. xxiv. 16), as they had tried to do once before (viii. 59, hence 'again'), when Jesus, desirous to combat their prejudices and sting their reason into exercise, puts to them, with indignant irony, the question in the text. But they blindly adhere to the charge of blasphemy which had already taken possession of their minds.

31. took up stones: in the sense of bearing rather than grasping with the hand (as the Greek implies), the stones being large and brought from outside the cloister.

32. Many good works: those recorded are but a few of them, selected for special reasons.

from the Father: they were so far a revelation of the Father (cf. 37, 38, and v. 20).

for which of those works: rather, what is there about those works to justify your attitude towards me.

33. thou, being a man, makest thyself God. They assume the very thing in question. In reality He, being God, had become man (Phil. ii. 5–8).

34–38. Jesus defends himself by a two-fold argument, the one formal, based on the phraseology of the O. T., the other material, relating to the character of his own ministry.

34. your law: the same expression occurs in viii. 17. Here, as in xii. 34 and xv. 25, the word is used in the wide sense in which the name was applied to the O. T. generally.

I said, Ye are gods. The passage of Scripture referred to is Ps. lxxxii. 6 (cf. Exod. xxii. 28), where the Jewish rulers are called 'gods' in the theocratic sense as Jehovah's representatives, deriving their authority from His word.

35. the word of God: namely, that embodied in the Psalm, on which their consecration to the office rested.

came (and the scripture cannot be broken), say ye of 36
him, whom the Father sanctified and sent into the world,
Thou blasphemest; because I said, I am *the* Son of God?
If I do not the works of my Father, believe me not. 37
But if I do them, though ye believe not me, believe the 38
works: that ye may know and understand that the

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cannot be broken: 'annulled,' a view of the O. T. and a mode of arguing from it which only a Jewish writer could have adopted. But the immediate reference of **the scripture** is not to the O. T. as a whole, but to the individual passage which has just been quoted.

36. say ye. The 'ye' is emphatic, in contrast with the Scripture.

him, whom the Father sanctified and sent into the world. Cf. Jer. i. 5. An argument *a fortiori*, as such a personal relation to the Father implied much more of the spirit and character of God than any call to authority among the people of God.

Son of God: in itself not so great a claim as that conceded in the O. T. expression, 'ye are gods;' hence it strengthens the argument. The expression is without the article, describing an essential relation rather than designating an individual. It supplies a key for the interpretation of verse 30. The argument is not merely verbal or nominal, but is based on the principle of a real communion between God and man, which was adumbrated in the divinely called judges and rulers of Israel, and finally realized in Christ.

37, 38. He is willing that the same kind of test should be applied to himself as he recommended in the case of other teachers and prophets, 'By their fruits ye shall know them.'

37. the works of my Father: his 'signs,' which were a manifestation of the Father's power and love. Cf. 'the works of God' and 'the works of him that sent me' in ix. 3, 4.

38. though ye believe not me: which would be a still better faith—intuitive perception of the Divine in Christ himself (cf. xx. 29) without any intermediate evidence.

believe the works: accept the testimony in my favour which they afford.

that ye may know and understand that the Father is in me, and I in the Father: a definite and growing conviction of his union and fellowship with God, to which they may attain by giving fair consideration to his works (cf. xiv. 10, 11). This clause (like verse 36) helps to explain verse 30.

39 Father is in me, and I in the Father. They sought
again to take him: and he went forth out of their hand.
40 And he went away again beyond Jordan into the
place where John was at the first baptizing; and there
41 he abode. And many came unto him; and they said,
John indeed did no sign: but all things whatsoever John
42 spake of this man were true. And many believed on
him there.

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39. sought again: refers back to vii. 30, 44, unless 'again' be omitted as in some authorities. The impulse to stone him on the spot had passed away, and they were now only anxious to arrest him, that he might be brought before the Sanhedrin.

went forth: same Greek word in the original as that translated 'went out' in viii. 59, where a similar incident is related. Neither here nor there do we find any indication of a miracle. In such an excited and divided crowd his escape can be accounted for in many other ways. Westcott contrasts **their hand** with 'my hand' (verse 29)—the one so impotent to capture, the other so mighty to save.

x. 40–42. *Jesus retires to a place beyond Jordan, where many believe on him.* As Jesus knew his hour was not yet come he withdrew to a place of safety, selecting for this purpose the scene of the Baptist's early ministry beyond Jordan, where he had been himself baptized. There the influence of the Baptist's teaching still survived, and partly owing to the testimony which he had borne in favour of Jesus as the Christ, partly to the impression made by the miracles which Jesus now performed, a large addition was made to the number of his disciples.

40. where John was at the first: that is, 'Bethany beyond Jordan' (i. 28; cf. iii. 23).

there he abode. About four months were to elapse (from December to April) before his death, but it appears that part of this time was spent in Ephraim, after the raising of Lazarus (xi. 54), and his stay in Peræa seems to have been short (cf. xi. 7 f.).

41. did no sign. This is in harmony with what we learn elsewhere of John's ministry, and it illustrates the fact that miracles were not attributed as a matter of course to every Jewish prophet of our Lord's day. The life of Elijah, John's prototype, was full of the miraculous. Why then were no miracles ascribed to John, as they were to Christ and his apostles? Was it not because none were wrought by him?

42. many believed on him there: a contrast to the unbelief

Now a certain man was sick, Lazarus of Bethany, of 11

which had now come to a head in Jerusalem. They would remember the testimony of the Baptist and see its fulfilment in Jesus, perhaps also recalling the Father's testimony to him at his baptism.

Chap. xi. We have here an account of the seventh and concluding miracle recorded in this Gospel. Like the first, it is intimately connected with family life (cf. ii. 11 and xi. 15), and it so manifests the Divine glory as to strengthen the faith of the disciples (ii. 11, xi. 4, 15, 40). Alike in its intrinsic importance, and in the effect it produced on the policy of the Sanhedrin, the raising of Lazarus may be regarded as the culmination of the Saviour's ministry. At first sight its absence from the Synoptic Gospels seems almost inexplicable. But we are less surprised at this when we remember (1) that the occurrence was not one which came within the cycle of events recorded in those Gospels, and (2) that they relate other miracles of a similar nature which are not contained in the fourth Gospel (Mark v. 32 ff.; Luke vii. 11 ff.). It is also to be borne in mind that in the preaching of the gospel the significance of this miracle was completely overshadowed by that of Christ's own resurrection from the dead; and it is easy to conceive how even such a notable event as this might have no place in the fragmentary evangelic record or tradition represented in the Synoptic Gospels (cf. their omission of the appearing of the risen Saviour to 'above five hundred brethren at once,' 1 Cor. xv. 6), and how it might be left to John to introduce it into his Gospel, for the purpose of completing his sketch of Christ's ministry in Judæa, and to explain the more immediate causes which led to the final catastrophe. In particular, the hostility of the Jewish authorities, which this miracle did so much to intensify, may have rendered it advisable for some time not to give the episode a place in the teaching of the catechists, lest it should involve Lazarus and his sisters in continued persecution (cf. xii. 10). In keeping with this is the fact that there is no mention of any member of the family by name either in Matthew or Mark, and although Luke introduces the names of the two sisters into his narrative he does not give the name of the village in which they resided (Luke x. 38). We have something of a parallel to this in the suppression, by the Synoptists, of the name of the man who struck off the ear of the high priest's servant, and whom the fourth Gospel identifies as the apostle Peter (xviii. 10).

Attempts have been made to explain away the miracle by resolving the narrative into a legend or an allegory. But neither supposition gives a reasonable explanation of the facts to be accounted for. The narrative is so vivid and circumstantial in its

2 the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and

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character, and fits in so closely with the whole structure of the Gospel of which it forms an integral part, that it cannot be regarded with any justice as a mythical or legendary growth. As little can it be held to be an allegory or poetic fiction invented by the writer of the Gospel to illustrate his doctrine of the Logos. For there are features in the narrative which do not lend themselves to such a speculative purpose, and even where the story might be turned into an allegory, nothing is said to indicate that such a use is to be made of it, and the reader is left with the impression that the author is endeavouring to give a detailed account of matters of fact which he feels to be in themselves of great and absorbing interest.

With regard to the suggestion which has been recently revived, that the genesis of the miracle may be found in the parable of the Rich Man and Lazarus (Luke xvi. 19 31), the theory has little or nothing to rest upon, except the coincidence in the matter of the name (Lazarus) and the allusion (in the parable) to the effect which might be produced if one were to return from the other world and bear testimony to what he had seen there. At first sight this seems to indicate a connexion between the two passages. But the apparent connexion disappears on a closer examination. Not only is there a striking absence in this Gospel of any such testimony on the part of the risen Lazarus as that referred to, but the effect of the miracle upon the Jews, as recorded in the Gospel (xi. 45, xii. 11), would be a contradiction of the assertion made by our Lord in Luke xvi. 31 'neither will they be persuaded, if one rise from the dead.' On the whole it may be confidently affirmed that, apart from the initial difficulty of believing in the possibility of a miracle, the historical interpretation of the narrative is less open to objections than any other.

xi. 1–16. *The preparation for the miracle.* News of the illness of his friend Lazarus reaches Jesus in Peræa. He receives the message calmly with the confident assurance that the illness is not to have a fatal issue. After remaining two days longer where he was he proposes to return to Judæa, but his disciples remonstrate with him on account of the persecution to which he has been there so recently subjected. He disregards the objection, however, and assures them that his life is safe so long as God has work for him to do. Then he tells them that his object in going to Judæa is to awaken Lazarus out of sleep—an expression which they interpret in a literal sense, as if the sufferer were in a fair way of recovery and there were therefore no occasion to incur

wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, 3
behold, he whom thou lovest is sick. But when Jesus 4
heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be

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danger on his account. This leads Jesus to declare plainly that Lazarus is dead—a result which he gives his hearers to understand would not have occurred if he had been present, but which shall yet be overruled for the strengthening of their faith. He invites them to accompany him to where Lazarus lay, a request which calls forth from Thomas an answer in which affectionate loyalty to Jesus is mingled with a despondency and fear that were equally characteristic of the speaker.

1. Lazarus: Greek form of Heb. Eleazar, 'God is my help.' All attempts to identify this Lazarus with the person of the same name in the parable (Luke xvi. 20), or with the rich young man of Matt. xix. 16, are futile. He was probably the youngest member of the family, hence not mentioned by Luke in the episode he records (x. 38–42).

Bethany: a village on the south-eastern slope of Olivet, nearly two miles from Jerusalem (verse 18), now called el-'Azariyeh, after the Arabic name of Lazarus.

Mary and her sister Martha: already probably well known to the readers of this Gospel through Luke's narrative.

2. which anointed. The anointing referred to had not yet been related by John (cf. xii. 1 ff.), but it was already a well-known tradition in the church, in accordance with the Saviour's prophecy (Matt. xxvi. 13). For this reason, apparently, Mary is mentioned before Martha (verse 1), although the latter was probably the elder of the two (cf. verses 5, 19). There is no good ground for identifying the Mary here referred to with the 'woman which was a sinner' (Luke vii. 37), or with Mary Magdalene, 'out of whom went seven devils' (Luke viii. 2).

3. whom thou lovest: denoting (in the original) a warmer feeling than 'loved' in verse 5, which rather expresses esteem founded on reason and reflection (cf. xxi. 15, 17). The sisters feel that it is enough to acquaint him with their distress without expressly appealing for his sympathy.

4. he said: in the hearing of the messenger as well as of the disciples; in both cases to encourage hope.

not unto death: death was not to be the final issue.

for the glory of God: *lit.* 'on behalf of the glory of God,' as if the sufferings of Lazarus were in a sense sacrificial (cf. ix. 3).

glorified: more immediately through the manifestation of his

5 glorified thereby. Now Jesus loved Martha, and her
6 sister, and Lazarus. When therefore he heard that he
was sick, he abode at that time two days in the place
7 where he was. Then after this he saith to the disciples,
8 Let us go into Judæa again. The disciples say unto him,
Rabbi, the Jews were but now seeking to stone thee;
9 and goest thou thither again? Jesus answered, Are
there not twelve hours in the day? If a man walk in the
day, he stumbleth not, because he seeth the light of this
10 world. But if a man walk in the night, he stumbleth,
11 because the light is not in him. These things spake he:
and after this he saith unto them, Our friend Lazarus is
fallen asleep; but I go, that I may awake him out of

Divine power over death in the raising of Lazarus, but also through that event as a link in the chain of circumstances which was to lead to the Saviour's own death and resurrection (cf. xii. 23, xvii. 1, &c.).

6. therefore. Verses 6 and 7 must be read together to see the force of the conjunction.

he abode . . . two days: in accordance with the Father's will—how revealed, we cannot tell (cf. ii. 4). Probably he had still duties to fulfil in Peræa.

7. Judæa: a name more suggestive of the persecution which awaited him than Bethany would have been.

8. Rabbi. Cf. the higher title of 'Lord,' 'the Lord' (verses 2, 3), which superseded the earlier.

but now. Cf. x. 31. It would seem from this that the stay in Peræa had been brief.

9, 10. The language passes from the natural to the spiritual. Cf. **the light of this world** (9), that is, the sun, and **the light is not in him** (10). Jesus was conscious that he had not yet finished the work which the Father had given him to do, and felt assured that until then death could not overtake him. Cf. Luke xxii. 53, 'this is your hour, and the power of darkness.' But to seek to prolong his life at the expense of duty by following counsels of his own would be to bring spiritual darkness on himself. In ix. 4 f. we have the corresponding truth that the time is limited and must be diligently used.

11. Our friend. In Christ friendship survives death.

asleep: a common metaphor for death not only in the N. T.

sleep. The disciples therefore said unto him, Lord, if 12
he is fallen asleep, he will recover. Now Jesus had 13
spoken of his death: but they thought that he spake of
taking rest in sleep. Then Jesus therefore said unto 14
them plainly, Lazarus is dead. And I am glad for your 15
sakes that I was not there, to the intent ye may believe;
nevertheless let us go unto him. Thomas therefore, who 16
is called Didymus, said unto his fellow-disciples, Let us
also go, that we may die with him.

(Matt. ix. 24, xxvii. 52; Acts vii. 60; 1 Cor. xv. 6; 1 Thess. iv. 13), but also in Rabbinical and classical literature. But what was before a fancy was turned by Christ's resurrection into a well-grounded conviction with a fuller meaning, for death among the heathen was generally conceived of as a sleep from which there was no awaking. The Greek word here employed is the same as is represented in the Eng. 'cemetery' = sleeping-place.

12. will recover: *lit.* (as in marg.) 'he will be saved,' illustrating the analogy between health of body and salvation of soul, which is also seen in the Lat. 'salvus' and the Eng. 'holy.'

13. taking rest in sleep. The misunderstanding was natural enough, especially after hearing Jesus express himself as in verse 4, and has many parallels in the Gospel narrative. Such rest (the word is from the same root as that translated 'fallen asleep' in verse 11) would have been a good sign of the patient's health, and would have obviated any necessity for such a dangerous visit to the neighbourhood of Jerusalem.

14. is dead: a token of superhuman knowledge, for no such announcement had been made by the messenger.

15. glad for your sakes . . . Though a grievous blow to the sisters at the time, the death of Lazarus was to be a means of affording to the disciples a signal evidence of their Master's power over death, and was thus to strengthen their faith when they were on the eve of a great trial.

nevertheless. He breaks off his reflections.

unto him: as if Lazarus still existed, although under the power of death for a time.

16. Thomas . . . Didymus. So in xx. 24 and xxi. 2. The two names are the Heb. and Gr. equivalents for 'twin.' The Gr. 'Didymus,' which is used in this Gospel only, would naturally be more familiar to readers in Asia Minor.

die with him. Cf. this despondent view of the future with Jesus' 'to the intent that ye may believe' (15). In xiv. 5 and

17 So when Jesus came, he found that he had been in
18 the tomb four days already. Now Bethany was nigh
19 unto Jerusalem, about fifteen furlongs off; and many
of the Jews had come to Martha and Mary, to console
20 them concerning their brother. Martha therefore, when
she heard that Jesus was coming, went and met him:

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xx. 25 we find indications of a similar tendency in this disciple. It has been suggested that Peter's silence on this critical occasion may have been due to his absence from the company of the disciples, and that this fact may account for the omission of the miracle from Mark's Gospel, which, according to tradition, embodied Peter's teaching, and is believed to have been the original form of the evangelic record.

xi. 17-32. *Circumstances of the miracle.* Jesus reaches the neighbourhood of Bethany and finds that Lazarus has been already dead four days. Martha hears of his approach and goes forth to meet him, leaving the house full of mourners. Her first words express the feeling that had been uppermost in the sisters' hearts, 'Lord, if thou hadst been here, my brother had not died.' Jesus takes advantage of the opportunity afforded by her mingled faith and sorrow to fix her hopes upon himself as 'the resurrection and the life,' Saviour both of the living and the dead. With Mary he has a similar interview on the same spot, to which her sister calls her at his request. We know nothing of the conversation in the latter case, except the words of wistful grief which came to Mary's lips, as they had done to her sister's, when she came into the Master's presence; but the attitude which she assumed towards him, casting herself down at his feet, expressed the intense devotion which was characteristic of her (Luke x. 39).

17. four days. In the East the burial takes place on the day of death. If the death of Lazarus took place about the time that the news of his illness reached Jesus, two of the four days would remain after the departure from Peræa for the journey to Bethany, a distance of about twenty-five miles.

18. nigh unto Jerusalem: to account for the presence of the Jews mentioned in the next verse.

19. many of the Jews . . . From this we may infer that the family held a good position in the community (cf. xii. 3). Deep mourning usually lasted seven days, during which visits of condolence were received (cf. Gen. xxxviii. 35; 1 Sam. xxxi. 13; 2 Sam. xii. 17; Job ii. 13).

20. went and met him: active and eager, as usual. The

but Mary still sat in the house. Martha therefore said 21
unto Jesus, Lord, if thou hadst been here, my brother
had not died. And even now I know that, whatsoever 22
thou shalt ask of God, God will give thee. Jesus saith 23
unto her, Thy brother shall rise again. Martha saith unto 24
him, I know that he shall rise again in the resurrection at
the last day. Jesus said unto her, I am the resurrection, 25
and the life: he that believeth on me, though he die, yet
shall he live: and whosoever liveth and believeth on me 26
shall never die. Believest thou this? She saith unto 27

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news would reach Martha first, as the head of the house, moving about in the discharge of domestic duty.

still sat in the house: probably in an inner chamber, absorbed in her grief, sitting on the floor, on a low stool, as prescribed for mourners, the chairs and couches being reversed when the body was carried out of the house.

21. if thou hadst been here: not spoken in reproach, but out of the fullness of a sorrowing yet believing heart.

22. even now. She has still a vague hope of succour, fostered, perhaps, by the report of what Jesus had said when he heard of the sickness (verse 4).

23. shall rise again: a great promise, but too general in its terms to produce much immediate effect upon the mourner.

24. in the resurrection. The belief in a future resurrection was not uncommon among devout Jews of our Lord's day, fostered by the prophecy in Dan. xii. 2, and by similar teaching in more recent Apocalyptic literature, and expressly confirmed by our Saviour himself (vi. 39). But Martha speaks as if it were a very remote prospect, which could not console her in her present grief.

25. I am the resurrection, and the life. He asserts the presence in himself of a life-giving power, of which Martha had not dreamt (22). He thus brings the distant near, and gives the promise of another life a personal interest and a personal security.

yet shall he live. Even in death his life is hid with Christ in God, and shall one day be manifested through the resurrection power embodied in the Saviour.

26. never die: because he has within him a spirit of eternal life, derived from fellowship with Christ, over which death can have no power. In this connexion, Westcott quotes the verses of Euripides, 'Who knoweth if to live be truly death, and death

him, Yea, Lord: I have believed that thou art the Christ,
the Son of God, *even* he that cometh into the world.
28 And when she had said this, she went away, and called
Mary her sister secretly, saying, The Master is here, and
29 calleth thee. And she, when she heard it, arose quickly,
30 and went unto him. (Now Jesus was not yet come into
the village, but was still in the place where Martha met
31 him.) The Jews then which were with her in the house,
and were comforting her, when they saw Mary, that she
rose up quickly and went out, followed her, supposing
32 that she was going unto the tomb to weep there. Mary
therefore, when she came where Jesus was, and saw him,
fell down at his feet, saying unto him, Lord, if thou hadst

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be reckoned life by those below?'; and also the last words of Edward the Confessor, 'Weep not, I shall not die but live; and as I leave the land of the dying, I trust to see the blessings of the Lord in the land of the living.'

27. the Christ, the Son of God. She has attained to a full conviction that he is the Messiah, and she will put no limit to his powers. She is ready, therefore, to believe whatever he tells her regarding the mysteries of his kingdom.

28. secretly: not wishing Mary's interview with Jesus to be disturbed by the intrusion of the strangers, and fearing, perhaps, that some of his enemies were among them.

calleth thee. Doubtless this was the fact, though there is no mention of such a message in the brief account of Martha's conversation with Jesus. He wished Mary (as well as Martha) to be a witness of the miracle, and desired to prepare her for it, that she might realize its spiritual significance.

29. arose quickly: under the impulse of her devotion.

30. where Martha met him: at some little distance from the village, as he did not wish the mourners to throng him.

31. to weep there: in the sense of giving audible expression to her grief. The word 'weep.' here and in verse 33, is different from that in verse 35, which means to shed tears. Although the mourners were not told where Mary was going, when she rose and left the house, the strong feeling apparent in her movements led them to suppose that she was about to indulge her sorrow at her brother's tomb, and they follow her in token of sympathy.

32. Apparently Mary was so overpowered by her emotions

been here, my brother had not died. When Jesus there- 33
fore saw her weeping, and the Jews *also* weeping which
came with her, he groaned in the spirit, and was troubled,
and said, Where have ye laid him? They say unto him, 34
Lord, come and see. Jesus wept. The Jews therefore 35, 36

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(33) that conversation was impossible in the few moments that elapsed before she was joined by the company of mourners.

xi. 33–44. *The miracle achieved.*

The moment had now come for the act of sovereign power to which the Saviour had been looking forward ever since he became conscious that Lazarus was dead. In the performance of the miracle there is manifest, along with the deepest and tenderest sympathy with human grief, an absolute assurance of the victory he was about to win over death, which had been communicated to him in answer to prayer, and was now openly proclaimed by him for the glory of the Father, whose will he was executing. In contrast with this assurance is the ignorance of the mourners, whose words betray how little they realized what was about to take place.

33. weeping . . . weeping: or rather, 'wailing,' as in margin.

groaned in the spirit. The Greek word here translated 'groaned' (repeated, verse 38) occurs also in Matt. ix. 30 and Mark i. 43, xiv. 5. In the two former of these passages it is translated 'strictly charged,' in the third, 'murmured against,' the common idea in all three cases being apparently that of strong feeling, either in deprecation of something apprehended or in condemnation of what has been already done. The most probable interpretation here is that which connects the expression with the Saviour's profound antagonism to death as the work of Satan and the fruit of sin. Deeply moved by the sight of so much suffering, it costs him a struggle to brace his spirit for the dread encounter with the Prince of Darkness. Or it may be that he was moved with indignation at the hypocrisy of the weeping and wailing on the part of **the Jews** who are mentioned both here and in 36–38.

was troubled: *lit.*, as in marg., 'troubled himself,' referring to a visible shudder that seems to have passed over him.

34. Where have ye laid him? Christ's superhuman knowledge did not embrace every detail. But this is the only instance in the Gospel of his asking for information.

35. Jesus wept: 'shed tears.' Cf. Luke xix. 41, where a different word is used in the original to describe his weeping over Jerusalem. It is a striking proof of his humanity (as well as of

37 said, Behold how he loved him! But some of them said,
Could not this man, which opened the eyes of him that
was blind, have caused that this man also should not
38 die? Jesus therefore again groaning in himself cometh
to the tomb. Now it was a cave, and a stone lay against
39 it. Jesus saith, Take ye away the stone. Martha, the
sister of him that was dead, saith unto him, Lord, by
this time he stinketh: for he hath been *dead* four days.

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freedom from dogmatic prejudice on the part of the author of this 'spiritual' Gospel in recording the incident), that even when he was about to restore Lazarus to life, Christ was touched with sympathy for the grief of those around him. His knowledge of the future did not make him indifferent to the present. 'It is not with a heart of stone that the dead are raised' (Hengstenberg).

36. Behold how he loved him: a touch of nature on the part of the speakers, who represent the better portion of **the Jews.** The love here spoken of is that of the heart rather than the mind (see note on verse 3).

37. But some of them. They cannot refrain from hostile criticism, even on such a sad occasion. They fancy they can detect an inconsistency between his apparent grief and his claim to the exercise of superhuman power. In this connexion they naturally think of the healing of the man born blind, as that miracle had recently taken place in their own community and had given rise to so much controversy. They were not thinking of the possibility of raising Lazarus from the dead; and any reference to such miracles in Galilee would have been out of place in Jerusalem, even if they had been aware of their occurrence. They mean to insinuate that Jesus was to blame in allowing his friend's illness to terminate fatally, if he was really possessed of supernatural power.

38. groaning in himself. Cf. on verse 33.

a cave: a family burial-place. It might be either natural (Gen. xxiii. 9) or artificial (Matt. xxvii. 60).

39. Take ye away the stone: from the mouth of the cave. He will only call his superhuman power into exercise when it becomes indispensable.

by this time . . . The remark is prompted by the sisterly affection of the ever-vigilant Martha, for fear of a painful exposure.

four days. There is an ancient Jewish saying: 'For three days the spirit hovers about the tomb, if perchance it may return to the body. But when it sees the fashion of the countenance

Jesus saith unto her, Said I not unto thee, that, if thou 40
believedst, thou shouldest see the glory of God? So 41
they took away the stone. And Jesus lifted up his eyes,
and said, Father, I thank thee that thou heardest me.
And I knew that thou hearest me always: but because 42
of the multitude which standeth around I said it, that
they may believe that thou didst send me. And when 43
he had thus spoken, he cried with a loud voice, Lazarus,
come forth. He that was dead came forth, bound hand 44
and foot with grave-clothes; and his face was bound
about with a napkin. Jesus saith unto them, Loose him,
and let him go.

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changed, it retires and abandons the body.' Rationalistic critics trace to this belief the statement in xi. 6 as designed to magnify the miracle.

40. Said I not? No such remark addressed to Martha is recorded, but it may be implied in verses 25, 26, read in the light of verse 4.

41. So they took away the stone: as it was now evident that Jesus had a great object in view. The stone covered the mouth of the cave, which was perhaps subterranean (Field, p. 96).

Father, I thank thee. He wishes to leave no room for doubt as to the source of his power over death.

heardest me. The prayer had been already offered, perhaps during the two days' waiting in Peræa.

42. I knew ('I' emphatic) **that thou hearest me always:** implying that his prayers were always in harmony with the will of God.

because of the multitude. It was a public acknowledgement for the benefit of his hearers.

thou didst send me. The 'thou' is emphatic.

43. with a loud voice: in a tone of victory, distinctly audible; in contrast to the usual muttering of sorcerers.

44. bound hand and foot. Each member may have been swathed separately, as was the case with Egyptian mummies.

face. This word (in the original) is peculiar to John's writings (cf. vii. 24 and Rev. i. 16).

a napkin. Cf. xx. 7. This and other details, it has been pointed out, mark the author as an eye-witness.

The silence of the Evangelist regarding the experience of

45 Many therefore of the Jews, which came to Mary and
46 beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

Lazarus while under the power of death for a time, contrasts with the loquacity of Apocryphal narratives on similar themes.

'Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that Evangelist.'

TENNYSON, *In Memoriam.*

xi. 45–57. *The consequences of the miracle.* The immediate effect of the miracle on those who beheld it was very remarkable. Without exception, apparently, the Jews who had come to condole with the sisters were led to believe on Jesus. But some of them, with the view perhaps of urging his claims to public recognition, went away to the Pharisees and reported to them what had taken place. The fear of a popular rising in favour of Jesus leads the Pharisees to unite their forces with the priestly or Sadducæan party; and at the instigation of Caiaphas, the high-priest, who expresses himself in the language of unconscious prophecy, although his thoughts were entirely confined to considerations of a selfish and worldly character, a resolution was formally adopted by the Sanhedrin in favour of putting Jesus to death, as the surest means of saving the Jewish community from the danger that threatened it. The news of this leads Jesus to retire to a place of safety near the wilderness, to await the hour appointed for him by the Father.

At the approach of the passover multitudes of pilgrims come up to Jerusalem from all parts of the country, and one of their chief topics of conversation, as they meet one another in the temple, is the question whether Jesus will appear at the feast notwithstanding the proceedings which have been taken by the Sanhedrin to secure his apprehension.

45. which came. The antecedent is not **the Jews** but **many**, implying that all those who had come to Mary had been thus impressed by the miracle.

46. But some of them. If these were (as seems probable) among those referred to in the previous verse, they must have gone to the Pharisees in good faith, hoping to influence them in favour of Jesus. But if so, they were mistaken in the character of those with whom they had to deal, zealous though they were in matters of religion.

The chief priests therefore and the Pharisees gathered 47
a council, and said, What do we? for this man doeth
many signs. If we let him thus alone, all men will believe 48
on him: and the Romans will come and take away both
our place and our nation. But a certain one of them, 49
Caiaphas, being high priest that year, said unto them, Ye
know nothing at all, nor do ye take account that it is 50
expedient for you that one man should die for the
people, and that the whole nation perish not. Now this 51

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47. a council: a regular meeting of the Sanhedrin, convened by representatives both of the Pharisees and the high-priests or Sadducees.

What do we? As if they were guilty of remissness in not doing something to counteract the growing influence and popularity of Jesus.

doeth many signs. This admission should have been followed by a proposal to consider his claims as a prophet. But their minds are made up against him (hence **this man**—contemptuous) and they cannot entertain the possibility of his being the Messiah.

48. all men. Already the miracle had led to faith in the case of not a few, and it was to be expected that when it became generally known it would produce a deep impression on the whole community, and destroy their respect both for the Rabbinical teaching and the ceremonial worship on which the influence of the hierarchy rested.

take away both our place and our nation: that is, put an end to our position and privileges as a hierarchy under the Roman government (cf. Acts xix. 27).

49. that year: that memorable year when Jesus was crucified, cf. Matt. xxvi. 3; Luke iii. 2. Caiaphas held office from 18 to 37 A. D. His action upon this occasion illustrates his characteristic disregard of religion and morality, and shews with what adroitness he could hide self-interest under the cloak of patriotism.

50. it is expedient...: a good principle, but basely applied, not in the interests of self-sacrifice, but to cover a violation of justice and truth. By making a victim of Jesus they may hope not only to avert the danger of a popular rising, but also to shew their zeal for the honour of Cæsar.

51. A function anciently attributed to the high-priest (cf. Exod. xxviii. 30; Num. xxvii. 21), who was believed to deliver oracles by means of the Urim and Thummim. Here Caiaphas' words

he said not of himself: but being high priest that year,
52 he prophesied that Jesus should die for the nation; and
not for the nation only, but that he might also gather
together into one the children of God that are scattered
53 abroad. So from that day forth they took counsel that
they might put him to death.
54 Jesus therefore walked no more openly among the
Jews, but departed thence into the country near to the
wilderness, into a city called Ephraim; and there he
55 tarried with the disciples. Now the passover of the Jews
was at hand: and many went up to Jerusalem out of the
56 country before the passover, to purify themselves. They
sought therefore for Jesus, and spake one with another,

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foretell the sacrificial death of Christ in a deeper sense than he was conscious of.

that year: the fatal year in which the Divine sacrifice was offered on the cross.

52. In this verse we have the Evangelist's expansion of the meaning latent in the words of Caiaphas.

the children of God . . . This does not imply that at that moment there were Gentiles scattered abroad who stood in a filial relation to God, but rather that they would one day attain to it through Christ crucified, who would gather them into the fellowship of his church (cf. i. 12 and x. 16).

53. The bold and unprincipled counsel of Caiaphas was accepted, and thenceforward it was the settled policy of the Sanhedrin to put Jesus to death. Only an opportunity was wanted.

54. Ephraim: probably identical with the Ophrah of 1 Sam. xiii. 17 (cf. 2 Chron. xiii. 19) and the modern village, 'et-Taiyibeh,' situated on a conspicuous conical hill commanding a view of the valley of the Jordan and the Dead Sea, four miles north-east of Bethel and about fourteen from Jerusalem.

55. to purify themselves. Cf. Gen. xxxv. 2, 3; Exod. xix. 10 f.; Num. ix. 10; 2 Chron. xxx. 17 f.; John xviii. 28; Acts xxi. 24. More or less time would be required according to the degree of ceremonial uncleanness in each case, but in no case more than a week. The mention of these preliminary visits to the temple betokens the Jewish nationality of the writer.

56. sought . . . spake . . .: imperfect tense in both cases, denoting the continued interest (cf. vii. 10–13).

as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and 57
the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the passover came to 12

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as they stood: in friendly groups.

57. the chief priests and the Pharisees. The priestly or Sadducæan party (Acts v. 17) henceforth take the lead in the persecution of Jesus, and afterwards of his disciples—provoked by the alleged resurrection first of Lazarus (cf. xii. 10), and then of Jesus himself.

had given commandment. There was no longer any secrecy about their intentions. Their proclamation virtually declared Jesus to be an outlaw.

Chap. xii. In this chapter we have the culmination of our Lord's public ministry, in the form of three separate incidents on the eve of his crucifixion, illustrating his relations to (1) his disciples, (2) the Jewish multitude, and (3) the world at large; followed by (*a*) a condemnation of Jewish unbelief and a statement of its causes by the Evangelist, and (*b*) a final declaration by the Lord himself with reference to the truth of his testimony and its derivation from the Father with whom its ultimate vindication would rest.

xii. 1–11. *The reception at Bethany.* On his way into Jerusalem Jesus stops at Bethany, where he is entertained to supper by some of the grateful and devoted followers who had seen his recent work of power among them and were undeterred by the proclamation of the Sanhedrin. Among the guests were Lazarus and his two sisters. Mary, with a presentiment, perhaps, that the end was not far off, renders to her Lord a memorable tribute of devout affection. In contrast with her generous love the Evangelist depicts the meanness and selfishness of Judas, whose hypocritical concern for the interests of the poor draws from Jesus a vindication of Mary's conduct and a justification of such offerings of devotion to the end of time.

1. six days before the passover: perhaps the Evangelist saw in this period a correspondence with the six days of creation. The Synoptics place it two days before the Crucifixion; but their object is to mark its connexion with the treachery of Judas, and in this, as in other respects, the fourth Gospel gives a more minute and accurate account of this incident than the Synoptics

Bethany, where Lazarus was, whom Jesus raised from the
2 dead. So they made him a supper there: and Martha
served; but Lazarus was one of them that sat at meat
3 with him. Mary therefore took a pound of ointment
of spikenard, very precious, and anointed the feet of
Jesus, and wiped his feet with her hair: and the house
4 was filled with the odour of the ointment. But Judas
Iscariot, one of his disciples, which should betray him,

(cf. Matt. xxvi. 6 ff.; Mark xiv. 3 ff.). In the light of their narratives (cf. especially Luke xviii. 35 ff.) we must conclude that Jesus had previously travelled from Ephraim to Bethany by way of Jericho. According to Matt. xxi. 17 and Mark xi. 11 Jesus paid a subsequent visit to Bethany after entering Jerusalem.

2. made him a supper: as a mark of honour, in the house of Simon the leper (as Matthew and Mark record), on the sabbath evening, if the Crucifixion took place on the Friday following (as this Gospel would lead us to believe).

Martha served. This is in keeping with what is recorded in Luke x. 38 ff., as is also the conduct of Mary (verse 3). It would seem as if the family were in some way related to the host.

sat at meat: his restored life had proved a reality.

3. Only in this Gospel is the name of Mary given to the woman who anointed Jesus. Matthew and Mark mention no name, while the narrative in Luke vii. 36 ff. refers to a different occasion, when the same means was taken to shew reverence to the Saviour. At the same time this Gospel omits the prediction of Matt. xxvi. 13 and Mark xiv. 9 regarding the fame which was to attend Mary, the doer of the act.

spikenard: two separate words in the original, one of which is of doubtful meaning, being possibly a local name (*Pistic*), or else signifying *genuine*, or, according to others, *drinkable*. Instead of mentioning that it was a pound in weight the Synoptics tell us that it was contained in an alabaster (sealed) flask. They also describe the ointment as poured on the head of Jesus, not on his feet. The latter was less usual, but for that reason it was a greater mark of honour (Luke vii. 46: cf. Ps. xxiii. 5) and was probably what took place on this occasion.

filled with the odour: a reminiscence by one who was actually present.

4. which should betray him. Cf. vi. 71. The Evangelist sees here an indication of the traitor spirit, while Matthew (xxvi. 8) attributes the remark to 'the disciples' generally, and Mark (xiv. 4) still more vaguely to 'some.'

saith, Why was not this ointment sold for three hundred 5
pence, and given to the poor? Now this he said, not 6
because he cared for the poor; but because he was
a thief, and having the bag took away what was put
therein. Jesus therefore said, Suffer her to keep it 7
against the day of my burying. For the poor ye have 8
always with you; but me ye have not always.

The common people therefore of the Jews learned that 9
he was there: and they came, not for Jesus' sake only,
but that they might see Lazarus also, whom he had raised
from the dead. But the chief priests took counsel that 10

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5. three hundred pence: a year's income for a working-man, a penny being a day's wage.

given to the poor? The funds for this and other purposes were in the custody of Judas (xiii. 29: cf. Luke viii. 3).

6. he was a thief. Doubtless the Evangelist had personal knowledge of this fact.

the bag: or rather, 'box,' with an opening in it to receive money (2 Chron. xxiv. 8–10). See Field on translation of N. T.

took away: same word as in xix. 28.

7. This is a difficult verse to translate. The R. V. gives an alternative rendering in the margin, 'Let her alone: it was that she might keep it.' In either case there is a contrast between keeping it for the Saviour's burial and selling it as Judas desired.

my burying. Jesus feels that his end is near, and regards the anointing as the consecration of his body for sacrifice and the embalming of his memory in the affections of his followers, being the precursor of the actual embalming of his dead body, recorded in xix. 40.

8. the poor ye have always with you. Cf. Deut. xv. 11.

me ye have not always: in a visible form. For the spiritual complement of this truth cf. Matt. xxviii. 20, 'Lo, I am with you alway.' The relief of the necessitous poor is a constant duty, but the occasional use of wealth for the expression of religious sentiment is also legitimate.

9. The news of Christ's arrival at Bethany soon spread to Jerusalem, where great interest had been recently shewn in his movements (xi. 55 f.). The interest was heightened by the reported raising of Lazarus from the dead; and, in consequence, many of the people of Jerusalem went out to the village to see both Lazarus and his benefactor.

10, 11. Though the visit to Bethany may have been prompted

11 they might put Lazarus also to death; because that by
reason of him many of the Jews went away, and believed
on Jesus.

12 On the morrow a great multitude that had come to the
feast, when they heard that Jesus was coming to Jerusalem,
13 took the branches of the palm trees, and went forth to
meet him, and cried out, Hosanna: Blessed *is* he that

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by curiosity, it resulted in a great increase of faith, so much so that the priestly party, in their jealousy of Christ's influence and their antipathy to the idea of a resurrection (cf. Acts v. 17, xxiii. 8), formed a design to put Lazarus (as well as Jesus) to death in order to get rid of one whose very presence was a standing testimony to the power of Jesus and a refutation of their own tenets as a school of thought.

11. went away, and believed on Jesus: imperfect tense in both cases, describing a gradual secession from the party that had resolved on Christ's death.

xii. 12–19. *The triumphal entry into Jerusalem.* The distinctive feature of this narrative, as compared with the account of the same occurrence in the Synoptics, lies in the importance it assigns to the raising of Lazarus in exciting public feeling in Christ's favour, of which the nearest approach to any recognition in the Synoptics is in Luke xix. 37, where the acclamations of the 'multitude of the disciples' is attributed to 'the mighty works which they had seen.'

12. On the morrow: probably (Palm) Sunday, the previous day being the sabbath (see on verse 1).

a great multitude: (according to another reading, 'the common people,' marg.): consisting not of Jerusalemites, but of pilgrims to the feast (cf. xi. 55 f.).

13. the branches of the palm trees: referring apparently to trees well known at the time that grew on the roadside between Jerusalem and Bethany. Here, as elsewhere, palm branches are symbols of honour and rejoicing (cf. Lev. xxiii. 40; 1 Macc. xiii. 51; Rev. vii. 9).

Hosanna: a Hebrew expression, meaning 'Save now,' which had apparently become a form of ejaculatory welcome. It is here addressed to Jesus as the Messiah, in combination with a quotation from a Messianic psalm (cxviii. 26, perhaps also 25) which, with the five preceding psalms, formed the *Hallel* chanted at the passover and on other great occasions. The words **even the King of Israel** were added by the multitude.

cometh in the name of the Lord, even the King of Israel.
And Jesus, having found a young ass, sat thereon; as 14
it is written, Fear not, daughter of Zion: behold, thy 15
King cometh, sitting on an ass's colt. These things 16
understood not his disciples at the first: but when Jesus
was glorified, then remembered they that these things
were written of him, and that they had done these things
unto him. The multitude therefore that was with him 17
when he called Lazarus out of the tomb, and raised him
from the dead, bare witness. For this cause also the 18

14, 15. On the eve of his sufferings Jesus accepts the homage which before he had refused (vi. 15). The details given by the Synoptics with regard to the finding of the ass are omitted by John, but are not inconsistent with his account.

14. a young ass. Cf. Ecclus. xxxiii. 24. In contrast with the war-horse, and symbolizing the peaceful character of the Messiah's reign, which was to depend not on physical force but on moral and spiritual power. Its significance is clearly brought out by the prophet Zechariah (ix. 9, 'lowly, and riding upon an ass'), whose words are quoted by the Evangelist (cf. Matt. xxi. 5), not literally, nor yet fully, but so as to bring out their general tone and import.

15. Fear not. The substitution of this expression for 'Rejoice greatly' seems to tell of the dread which the Jewish crowd had often felt in those latter days at the sight of the Roman or other foreign conqueror.

16. Another instance of dullness of apprehension on the part of the disciples (cf. ii. 22, xx. 9). They did not understand the meaning of the scene enacted in their presence, not even of the part they had themselves taken in it (**that they had done these things unto him**), related by the Synoptics. Only when Christ's work was ended and he ascended to the Father was the veil taken from their eyes (cf. vii. 39).

17, 18. The immediate cause of the demonstration was the testimony borne by the Jews who had been present at the raising of Lazarus. Their testimony led many of the people of Jerusalem to go out and meet him on his way from Bethany. In contrast with their enthusiasm is the chagrin of the Pharisees (mentioned by John only, with his characteristic analysis), who feel as if their power were slipping from their grasp, and are driven to the conclusion that there is nothing for it but to adopt the relentless measure advocated by Caiaphas (xi. 49 f.).

multitude went and met him, for that they heard that
19 he had done this sign. The Pharisees therefore said
among themselves, Behold how ye prevail nothing: lo,
the world is gone after him.
20 Now there were certain Greeks among those that went
21 up to worship at the feast: these therefore came to
Philip, which was of Bethsaida of Galilee, and asked
22 him, saying, Sir, we would see Jesus. Philip cometh

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19. the world: a strong expression to denote the prevailing tendency. Cf. Fr. *tout le monde.*

xii. 20–36. *Greeks seeking Jesus. Last public utterance—concerning life and light.* The incidents here related, and the teaching to which they gave rise, seem to have taken place on the day before that on which Jesus celebrated the passover with his disciples. While they have no place in the detailed account of those last days given in the Synoptics, they are the only events belonging to the period between the triumphal entry and the Last Supper that are recorded by John. His object in relating them was to illustrate Jesus' sense of the necessity of his sufferings and death as a means of bringing mankind into fellowship with his glorified being—a sacrifice which, as he intimated, was to have its parallel in the life of service to which he called his followers; and also to shew how he was strengthened by a voice from heaven for the fate from which his human nature shrank—a voice which he bade the multitude regard as a warning to themselves. This warning he interprets in a few solemn words, after which he withdraws into a brief seclusion, from which he only emerges to be delivered into the hands of men.

20. Greeks: born Gentiles (as in vii. 35; Acts viii. 27, xvii. 4), to be distinguished from the 'Grecians' or 'Grecian Jews' (R. V.), of Acts vi. 1 and ix. 29, who were Jews speaking the Greek language and dispersed among the Gentiles. From the latter part of the verse it may be inferred that the Greeks here referred to were proselytes of the gate (cf. Exod. xx. 10), who had embraced the worship of the God of Israel.

21. Philip, which was of Bethsaida of Galilee. This disciple's name is Greek, and he may have had some previous acquaintance with the inquirers, if they belonged to Decapolis or some other Greek settlement in the neighbourhood.

Sir. Their reverence for the Master is shewn by their respectful mode of addressing the disciple.

would see Jesus. They desire a personal interview with him

and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, The 23 hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat 24

(being Gentiles, they do not apply to him the Heb. title 'Christ,' though their hearts are turning to him as a Saviour), and were perhaps emboldened to make the request by his recent cleansing of the Court of the Gentiles, when he set his seal to the Divine promise, 'My house shall be called a house of prayer for all the nations' (Mark xi. 17). In all probability the incident took place within the precincts of the temple, where Jesus spent so much of his time after his triumphal entry into Jerusalem, exercising (as Godet says) a kind of Messianic sovereignty in his Father's house.

22. cometh and telleth Andrew. This caution is in harmony with the indications of Philip's character in vi. 17 and xiv. 8, 9. He and Andrew were fellow townsmen, and are several times associated in the Gospels (i. 44, vi. 7, 8; Mark iii. 18). It was also natural to turn to Andrew as he belonged to the inner circle of disciples (Mark xiii. 3), and was a man of a missionary spirit (i. 40–42). He also bore a Greek name, which probably implied a certain amount of Greek culture. Together the two men summon courage to convey to Jesus a request which was seemingly at variance with his declaration that he was 'not sent but to the lost sheep of the house of Israel' (Matt. xv. 24).

23. glorified. In this approach of the Greeks at the close of his ministry (corresponding to the homage of the Magi in his infancy), Jesus sees an earnest of the sovereignty which he is to exercise over the Gentile world; and this again reminds him of the cross on which he is to find a throne (32, 33: cf. x. 14–16). In his reply (23–26), which may have been uttered within hearing of the Greeks, and been intended for them as well as for the disciples, Jesus sets forth the great law of his kingdom which was about to find its highest fulfilment in his own person—the law of life through death, which was the very antithesis to the Greek philosophy of self-enjoyment and self-culture. The glorification of the Son of man was to depend upon his death (cf. 27, vii. 39, xiii. 31) in its atoning efficacy and its life-giving consequences, by which he was to draw all men unto him (32).

24. Verily, verily...: so introduced because it is a truth that needs to be strongly impressed on the disciples. Jesus here assumes a certain harmony between the natural and the spiritual world, as he so often does in his parables, and points to the process of decay, which is the necessary condition of reproduction

fall into the earth and die, it abideth by itself alone;
25 but if it die, it beareth much fruit. He that loveth his
life loseth it; and he that hateth his life in this world
26 shall keep it unto life eternal. If any man serve me,
let him follow me; and where I am, there shall also my

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in the vegetable world, as an illustration of the law of self-sacrifice to which his own existence as the Son of man is subject. In the case of the grain of wheat, isolation and outward preservation are fatal to development; the seed only germinates and becomes a source of new life and multiplied production when it is cast into the earth and loses its visible form and outward integuments (cf. 1 Cor. xv. 36).

25. This law of life through death, of self-realization through self-sacrifice, is here applied to human character and conduct. It is to be noted that the word 'life' in the last clause of the verse (**shall keep it unto life eternal**) is a different word in the original from that which is similarly translated in the two previous instances in the verse. In the latter it might be translated 'soul' (marg.), as it is in verse 27, denoting the natural life of man, with all its appetites, desires, and affections, which seek their gratification irrespective of the will of God. The loving of this life is another name for the spirit of selfishness which is unwilling to spend or be spent for any higher object than self-enjoyment and self-aggrandisement, while the hating of it denotes that spirit of self-sacrifice which counts nothing **in this world** too dear to be given up in obedience to the Divine will (cf. Luke xiv. 26). In the former case, life misses its object; it is lost as regards its highest and most enduring potencies: while in the other case, there results a self-perpetuating life which proves self-surrender to be in the highest sense self-preservation. For similar teaching on other occasions cf. Matt. x. 38 f., xvi. 24 f.; Mark viii. 35; Luke ix. 23 f., xiv. 26 f., xvii. 33.

26. In this verse Christ applies the law to the life of his disciples, whose duty and destiny he connects in the closest manner with his own.

If any man serve me: that is, if he engage in my service.

let him follow me: let him be prepared to walk in the same path of duty and devotion, even unto death. The 'me' is emphatic in all three cases.

where I am: either to be understood as describing his present fellowship with the Father, or proleptically as referring to his return to the Father (cf. xiv. 3, xvii. 24). Best perhaps to be taken in both senses; and so also with the following clause,

servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall 27
I say? Father, save me from this hour. But for this
cause came I unto this hour. Father, glorify thy name. 28
There came therefore a voice out of heaven, *saying*,

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him will the Father honour, that is, both here and hereafter, with the glorified Son of man (verse 23).

27, 28a. There is here a foreshadowing of Gethsemane (cf. Luke xii. 50). The soul of Jesus, the seat of natural emotion, shrinks from the prospect of mortal suffering, and for a moment the voice of nature finds utterance. But only for a moment. For instantly, as the Saviour realizes that to draw back from the cross would be to defeat the very purpose for which he has lived with men hitherto, his spirit regains its wonted ascendency and finds utterance in the sublime prayer in verse 28.

27. Father, save me from this hour. Cf. Matt. xxvi. 39. Many commentators take these words in an interrogative sense (hence '*or* hour?' R. V. marg.), as if they were an expansion of the preceding clause—which yields a better meaning.

for this cause. Some take these words in direct connexion with the following clause—a somewhat forced construction. In any case we have here a striking illustration of the perfect naturalness of the Saviour's character as depicted even in this Gospel, which is designed to set him forth as the Eternal Word, the Son of God. His feelings on this occasion are in harmony with the teaching of Heb. iv. 15, v. 7, 8. Not without a sore struggle does he win the victory.

28. Father, glorify thy name. Cf. Phil. ii. 6–11, where 'the glory of God the Father' is represented as the ultimate object of Christ's humiliation and exaltation (so in 1 Cor. xv. 28).

a voice out of heaven. An attempt has been made to put a naturalistic construction on this statement in the sense in which the voice of the Lord is mentioned in Ps. xxix. and Job xxxvii. 4. But the definite meaning assigned to this utterance by the Evangelist, as referring not only to the glorification of the Divine name in the future, which alone could have been suggested by the import of Christ's prayer, 'Father, glorify thy name,' but also in the past, leaves us no alternative but to class this utterance with the other articulate voices of a supernatural kind which are recorded in connexion with certain great crises in the life of Christ (at his Baptism, Matt. iii. 17, his Transfiguration, Matt. xvii. 5) and of Paul (Acts ix. 4, xxii. 7, xxvi. 14). Cf. 1 Kings xix. 12, 13. It accords with the general law of Divine revelation that the apprehension of the truth expressed by such a voice from heaven should depend

29 I have both glorified it, and will glorify it again. The
multitude therefore, that stood by, and heard it, said
that it had thundered: others said, An angel hath spoken
30 to him. Jesus answered and said, This voice hath not
31 come for my sake, but for your sakes. Now is the
judgement of this world: now shall the prince of this
32 world be cast out. And I, if I be lifted up from the

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on the spiritual capacities of the hearers, so that to the unreceptive multitude it sounded like mere thunder, to others like the voice of an angel, while to Christ himself it conveyed a clear and definite assurance that, as God had manifested forth His glory in the life and ministry of His Son hitherto, He would do so in the future, especially by means of his destined sufferings and death. (Cf. Acts ix. 7 and xxii. 9.) In this connexion Godet compares the different impressions produced by human speech on a human being, on an animal trained by man, and on a wild beast. It may be regarded as an evidence of the writer's honesty and freedom from dogmatic prejudice that he gives such prominence to the popular impression that the sound was nothing but a peal of thunder, while at the same time the minuteness of his narrative bespeaks a personal knowledge of the facts.

30. The voice was not needed to convey to Jesus an assurance of the will of God. It was a testimony for the disciples and all who heard it, fitted to prepare them for the great trial of faith which now awaited them. Both the prayer and the answer had been uttered in their hearing. Cf. xi. 41, 42.

31. Now ... now ... Jesus had just received the pledge of a mighty revolution in the spiritual world by which the power of evil would be finally overthrown.

the judgement of this world. His violent death upon the cross would be the seal of the world's condemnation, and the gospel of reconciliation which was then to be preached would be a fresh trial of the hearers, resulting in their justification or in their deeper condemnation. Cf. iii. 18, 19, v. 27, xvi. 11.

the prince of this world: this expression occurs also in xiv. 30 and xvi. 11, with which cf. 2 Cor. iv. 4; Eph. ii. 2, vi. 12; and Col. ii. 14, 15. It was a title of Satan common among the Jewish Rabbis, who, however, identified 'this world' with the Gentiles in contrast to the Jews as the people of God. Christ's kingdom was not to be of this world (xviii. 36), but the world was to be brought into subjection to him and to form a province of his empire; and in the next verse Jesus announces the secret and the method of his conquering power.

earth, will draw all men unto myself. But this he said, 33
signifying by what manner of death he should die. The 34
multitude therefore answered him, We have heard out
of the law that the Christ abideth for ever: and how
sayest thou, The Son of man must be lifted up? who

32, 33. The interpretation of verse 32 which the Evangelist gives in verse 33, as referring to death by crucifixion, is not the primary or principal sense of the words. Rather is it a secondary meaning, suggested by the form of expression ('lifted up,' cf. iii. 14, viii. 28), which the Evangelist fears may not be apprehended unless he calls attention to it, as he does not only here but also in xviii. 32, with which cf. xxi. 19. It is characteristic of John to view the Saviour's death not as an antithesis to his exaltation but as the decisive step towards it, and history has shewn that he was right in regarding the cross as his spiritual throne, where he was to receive the homage of mankind. But the words in their full sense denote a higher elevation than on the cross, even his exaltation to the right hand of the Father (cf. Acts ii. 33, v. 31), whence he was to send forth the Holy Spirit to draw the hearts of men towards him in faith and loving obedience.

32. And I. The 'I' is emphatic, in opposition to 'the prince of this world' (31) whom he is to dethrone.

will draw: same word as in vi. 44, denoting moral suasion, which respects the freedom of the human will and is not always to be judged by results.

all men: that is, Gentiles as well as Jews (cf. x. 16)—a harvest of souls, of which these Greeks were the firstfruits. The struggle for supremacy is still going on, although the victory of the Saviour is assured (cf. 1 Cor. xv. 24–28; 2 Cor. x. 3–6).

34. the law: that is, the Scriptures (see on x. 34) read in their hearing in the synagogue (Gal. iv. 21).

abideth for ever. Cf. Ps. cx. 4; Isa. ix. 7; Ezek. xxxvii. 25; Dan. vii. 14.

how sayest thou: 'thou,' in opposition to the Scriptures.

The Son of man must be lifted up. Christ had not used the expression 'the Son of man' on this occasion in speaking of his being lifted up, but he had done so previously (iii. 14), and in verse 23 he had spoken of the Son of man being glorified. Apart from this the title must have been familiar to many of his hearers as our Lord's favourite designation of himself.

who is this Son of man? It could not be the 'one like unto a son of man' of whom they read in Dan. vii. 13 f., 'his dominion is an everlasting dominion, which shall not pass away'; nor yet the 'Son of man' described in the Apocalyptic

35 is this Son of man? Jesus therefore said unto them,
Yet a little while is the light among you. Walk while
ye have the light, that darkness overtake you not: and
he that walketh in the darkness knoweth not whither
36 he goeth. While ye have the light, believe on the light,
that ye may become sons of light.

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literature, such as the *Book of Enoch*, with whose ideas and language many of them must have been more or less familiar.

The triumphal entry had led them to hail Jesus as the Messiah, but now they are perplexed and offended by the announcement that he is to leave this world, where they had fondly hoped he was about to set up a kingdom that should never be moved. It was an instance of their frequent oscillation between faith and unbelief, largely owing to their being wedded to traditional interpretations of Scripture which prejudiced them against the truth.

35. said unto them: not 'answered'—though it was virtually an answer in the form of a warning not to let their minds be taken up with critical questions in theology, but to prize the light of Divine truth, which through him was now seeking admission to their hearts and consciences.

the light: an expression which occurs four times in these two verses, and evidently refers to Christ himself (cf. viii. 12, 'I am the light of the world').

Walk: go forward in the path of truth and duty.

overtake you not. Cf. ix 4, xi. 9 f. The word is the same as occurs at i. 5, and 1 Thess. v. 4.

knoweth not whither he goeth. For a similar expression cf. 1 John ii. 11. In the next four chapters the word translated 'goeth' is used by Christ many times with reference to his own death, and here it may also be understood as pointing to the great hereafter. But it was a warning for the nation as well as for the individual, and it has been verified in the sad experience of the Jewish people ever since they rejected him who came to be 'the light of the world.' These last words (viii. 12) suggest a still wider application, with reference to the darkness which rests on the calling and destiny of the whole human race apart from the light of the gospel.

36. believe on the light: that is, on Jesus Christ and his teaching.

sons of light. The same expression is found in Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5, and similar expressions in Matt. viii. 12, ix. 15, and Mark iii. 17. It is a Hebraism, expressive of a very close relationship. In this instance it describes the character of

These things spake Jesus, and he departed and hid himself from them. But though he had done so many 37 signs before them, yet they believed not on him: that 38 the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

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those who are animated with love and loyalty to the truth, and become themselves witnesses for the truth, shining 'as lights in the world' (Phil. ii. 15).

departed and hid himself: finding repose, perhaps, in the home at Bethany (Luke xxi. 37). 'This time it was no mere cloud which obscured the sun, but the sun himself had set' (Godet, *in loco*). His last words to the world were words of mingled encouragement and warning, both alike inspired by love.

xii. 37–43. *Jewish unbelief explained.* The Evangelist here records the results of Christ's ministry among the Jews. In spite of his miracles the people in general did not believe on him, and John accounts for it by the fact that their unbelief had been foretold by Isaiah, who had likewise predicted the judicial blindness and hardness of heart which their unbelief would bring upon them. In the case of many of the rulers there had been a conviction of the intellect, but the fear of losing position and honour had prevented them from making a public profession of their faith.

37. so many signs before them: that is, in their presence. John only relates seven miracles, but in a number of passages it is implied that many others were wrought (iii. 2, vii. 31, xi. 47, xx. 30). In general the Jews did not deny the reality of Christ's miracles, but they sometimes attributed them to the powers of darkness; and even when this was not the case, it was but a transient and superficial impression that was made upon them. Hence 'they believed not on him' (cf. i. 11, 12).

38. that the word of Isaiah . . . This form of expression, according to which the event takes place for the purpose of fulfilling the prophecy, is characteristic of the Jewish mind, which looked at everything from the standpoint of the Divine purpose (cf. Matt. i. 22), and it is found chiefly in this Gospel (xiii. 18, xv. 25, xvii. 12, xviii. 9, 32, xix. 24, 36), and in that of Matthew, in accordance with their Hebraic character. The words here quoted are from the Greek version of Isa. liii. 1. Primarily they had reference to the unbelief of the prophet's contemporaries, but they found their highest and ultimate fulfilment in the treatment given to the Saviour.

our report: our preaching; cf. Rom. x. 16.

And to whom hath the arm of the Lord been
revealed?

39 For this cause they could not believe, for that Isaiah
said again,

40 He hath blinded their eyes, and he hardened their
heart;
Lest they should see with their eyes, and perceive
with their heart,
And should turn,
And I should heal them.

41 These things said Isaiah, because he saw his glory; and

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the arm of the Lord: the power of God (Luke i. 51; Isa. li. 9, lii. 10).

39. For this cause . . . for that: a double reference (as in viii. 47, x. 17), the former relating to what precedes, the latter to the more specific cause that follows.

could not believe: a moral impossibility—the effect predicted by the same prophet in the passage quoted in verse 40, found in Isa. vi. 9, 10, but not exactly in the same terms either in the Hebrew or the Greek. The passage is quoted by our Lord (Matt. xiii. 13–15) to explain his reason for speaking to the multitude in parables, and by Paul (Acts xxviii. 26, 27) to account for the unbelief of his Jewish hearers at Rome. It describes the effect produced by the abuse of religious privileges and failure to profit by the truth (cf. Mark vi. 52, viii. 17).

40. blinded their eyes: their perception of truth dulled.

hardened their heart: their moral sense blunted.

Lest. Here again the Divine purpose is in the forefront.

I should heal them. In the Hebrew (Isa. vi. 10) the words are 'be healed.' The turn of expression here points to Christ as the Healer and Saviour. There is no fatalism in the argument, as it all hinges on the use made of the freedom of the human will. It is only those who put themselves beyond the pale of Divine favour from whom favour is withheld (cf. Rom. ix-xi).

41. because he saw: not 'when he saw,' as in A. V. The reference is to what is related in the beginning of the chapter (Isa. vi). Isaiah's words are, 'I saw the Lord,' interpreted in the Targum as 'I saw the Lord's glory,' here identified with Christ and his glory. In all the theophanies of the O. T. Christ was the Mediator between the finite and the Infinite, the

he spake of him. Nevertheless even of the rulers many 42
believed on him; but because of the Pharisees they
did not confess *it*, lest they should be put out of the
synagogue: for they loved the glory of men more than 43
the glory of God.

And Jesus cried and said, He that believeth on me, 44
believeth not on me, but on him that sent me. And 45

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visible and the Invisible (i. 1, 18). It is his pre-incarnate glory that is here referred to (Phil. ii. 6).

42. even of the rulers: a surprising fact, yet there are previous indications of it in iii. 1 f., and vii. 26.

because of the Pharisees. The latter dominated the Sanhedrin, and had been Christ's bitterest opponents.

did not confess: with the exception of Joseph of Arimathæa and Nicodemus, who gave signal evidence of their reverence for Christ at a time when to most men his cause seemed to be irretrievably lost (cf. vii. 50 f., xix. 38 f.; Luke xxiii. 50 f.).

lest they should be put out of the synagogue: as they had good reason to fear (ix. 22: cf. xvi. 2).

43. they loved the glory of men . . .: a besetting sin of those in high place, and especially characteristic of the Pharisees, with their great show of religion. Cf. v. 41, 44.

xii. 44–50. *Summary of Jesus' teaching.* Side by side with the prophetic description of Jewish unbelief, the Evangelist here gives a recapitulation, as from Jesus' own mouth, of what he has constantly taught, to the effect that he is come, as God's representative, to give light to the world, and that the reception which men accord to him will determine their relation to Him that sent him. His mission is not to judge the world but to save it; yet his words, if rejected, will carry a judgement with them of their own which will be manifest in the last day. Meanwhile it is the Father's will, revealed in him, that men should have eternal life.

44. cried and said: an epitome, as it were, of his solemn public utterances. Cf. vii. 28, 37.

not on me, but on him . . . His whole life and teaching were a testimony to the Father that sent him. To believe on Jesus, therefore, was to accept him as God's ambassador and representative (viii. 17: cf. Mark ix. 37).

45. For the same reason the spiritual eye that beheld him beheld the Father, for he was sent into the world to reveal the Father (i. 14, 18, viii. 19, xiv. 9).

46 he that beholdeth me beholdeth him that sent me. I am
come a light into the world, that whosoever believeth
47 on me may not abide in the darkness. And if any man
hear my sayings, and keep them not, I judge him not:
for I came not to judge the world, but to save the world.
48 He that rejecteth me, and receiveth not my sayings, hath
one that judgeth him: the word that I spake, the same
49 shall judge him in the last day. For I spake not from
myself; but the Father which sent me, he hath given me
a commandment, what I should say, and what I should
50 speak. And I know that his commandment is life
eternal: the things therefore which I speak, even as
the Father hath said unto me, so I speak.

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beholdeth: a word frequently used by John in this sense, e. g. in vi. 40.

46. I (emphatic) **am come a light into the world.** For similar declarations cf. 25, 36, viii. 12, ix. 5, and i. 7–9.

in the darkness. It is Christ's mission to call men out of the darkness in which sin has plunged them, that they may become 'sons of light' (verse 36).

47. keep them not: instead of 'believe not' (A. V.). Cf. Luke xi. 28, xviii. 21.

I judge him not . . .: in the present dispensation of grace (iii. 17, viii. 15). The ultimate judgement committed to Christ (v. 22–29 and elsewhere) is to be interpreted in the light of what follows in the next verse.

48. hath (emphatic) **one that judgeth him: the word that I spake . . .** The hearing of Christ's word necessarily entails responsibility, which rests on men even now, and shall be realized in the day of Judgement (cf. iii. 18 f., v. 45; Heb. iv. 12). For 'the last day' cf. vi. 39–54 and xi. 24.

49. Christ's word carries with it this judicial force, because, both in substance (**what I should say**) and in form (**what I should speak**, cf. viii. 43), it is not human but Divine—in perfect harmony with what has been revealed to him by the Father that sent him (v. 30, vii. 16, viii. 28).

50. life eternal. Christ here states the great object of the redemption which he has been commissioned to achieve (cf. iii. 16, vi. 33, and x. 18). Knowing this to be the will of the Father, he had uttered nothing that was not communicated to him by the Father.

Now before the feast of the passover, Jesus knowing 13

Here commences the second division of this Gospel, embracing chaps. xiii—xxi. and relating to the manifestation of Christ's glory in connexion with his death and resurrection, after he had concluded his public ministry. In chaps. xiii—xvii. we have an account of his last ministry of love to his disciples and his high-priestly prayer under the shadow of the cross; in xviii. and xix. of his arrest, trial, and crucifixion; in xx. of his resurrection; while in xxi. we have an epilogue, corresponding to the prologue in i. 1–18. At the beginning of the first of these sections (xiii—xvii) there is the record of a memorable incident, illustrative of Christ's undying love for his disciples, with a dark background of judgement shrouding the face of the betrayer. The whole section, except what relates to Judas, is found in this Gospel alone.

Jesus' ministry to his disciples on the eve of his sufferings. xiii—xvii.

xiii. 1–20. *Washing of the disciples' feet, and its lessons.* This incident, so graphically described, and so true to the character of Peter in its representation of that disciple, is peculiar to John. But it stands closely related to Luke xxii. 24–30, which apparently records the circumstances that led up to the incident. There is no reason to doubt that the supper here referred to was the same as that of which Christ partook with his disciples on the night before his crucifixion, connected by the Synoptists with the institution of the Eucharist. But how to fit in the various particulars here mentioned with the Synoptic narratives is a task which it is impossible to accomplish without having recourse to conjecture. John is equally silent with regard to the institution of Baptism as he is about the Lord's Supper, in both cases doubtless taking for granted the existence of these sacraments and his readers' acquaintance with their origin and purpose. Still more difficult is it to reconcile the Synoptic narratives with the statements of John (which will be referred to in detail as they occur) regarding the date of the Last Supper, the former giving the impression that it took place on the night of the passover feast, the latter that it took place the night before, and that Jesus was crucified on the day on which the paschal lamb had to be slain. The most reasonable explanation seems to be that the Synoptic writers were led to represent the Last Supper as a passover because it had that character for the disciples, although it was eaten the night before the usual celebration.

1. before the feast. Subsequent notes of time shew it to have been the evening of the 13th Nisan, the day preceding that on which the passover lamb was slain.

that his hour was come that he should depart out of this world unto the Father, having loved his own which were
2 in the world, he loved them unto the end. And during supper, the devil having already put into the heart of
3 Judas Iscariot, Simon's *son*, to betray him, *Jesus*, knowing that the Father had given all things into his hands, and
4 that he came forth from God, and goeth unto God, riseth

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his hour was come. Here and elsewhere in this Gospel it is implied that the course of Christ's life and its various crises were foreordained by the Divine counsel (ii. 4, vii. 6, xii. 23, 27, xvii. 1). Till the appointed time his enemies could have no power over him (vii. 30, viii. 20, xi. 9).

depart . . .: *lit.* 'pass,' and so translated in v. 24, and 1 John iii. 14.

this world: in contrast to the unseen world to which he is returning.

his own: in a better sense than in i. 11, rather as described in i. 12: cf. xvii. 11.

in the world: exposed to tribulation there (xvi. 33); in contrast to his own departure out of it to share the glory of his Father (xvii. 5).

unto the end: better 'to the uttermost' (as in marg. R.V.). So translated in 1 Thess. ii. 16, and frequently in Sept., e.g. Amos ix. 8; Ps. xii. 1 (Engl. V. xiii. 1). The reference is not only to the signal evidence of his love and condescension which he was about to give them, but also to the tender sympathy and consideration which he exhibited in the whole of his intercourse with them on this memorable night, under the influence of the thoughts mentioned in the previous parts of the verse.

2. during supper: or, 'supper having been served,' but not finished, as verses 12, 25 f. imply.

the devil (cf. viii. 44) **having already . . .:** cf. Matt. xxvi. 14–16; Luke xxii. 3–6. The fact is here introduced to explain the references to the betrayer in subsequent verses, and at the same time to serve as a background for the Saviour's magnanimity and love. Regarding the traitor's designation see note on vi. 71.

3. had given all things into his hands: cf. Eph. i. 22; Phil. ii. 6–11. Jesus realized this truth when he was on the eve of being himself delivered into the hands of men (Matt. xxvi. 45), a circumstance which enhances the glory of his self-abasement upon this occasion, in washing his disciples' feet (verses 14, 15).

from God . . . unto God. Both expressions are emphatic, from their position in the sentence.

from supper, and layeth aside his garments; and he took
a towel, and girded himself. Then he poureth water 5
into the bason, and began to wash the disciples' feet,
and to wipe them with the towel wherewith he was
girded. So he cometh to Simon Peter. He saith unto 6
him, Lord, dost thou wash my feet? Jesus answered 7

4. riseth from supper. The question occurs, At what stage in the supper did this incident take place? Naturally one would suppose it to have taken place before the meal, in accordance with a common practice in the East, where the bare and sandalled feet, soiled and heated by the dust of the way, are usually washed before the food is partaken of (cf. Luke vii. 44). It was the office of a slave to wash the feet of his master's guests, and it seems very likely that it was owing to some disagreement among the disciples, as to which of them should undertake the menial task, that our Saviour felt constrained to interpose in such a striking and impressive manner. Read in this connexion, the narrative in Luke xxii. (see especially verse 27) acquires a special interest and significance, analogous to that of Luke ix. 46-48. Although Luke puts the strife after the supper, it does not follow that the arrangement is chronologically accurate. Certainly verses 12, 25, and 26 would seem to imply that the supper was not over.

layeth aside his garments: that is, his outer robes, which were usually laid aside for work, the tunic being still left. This is the first of a number of graphic touches that bespeak an eye-witness.

a **towel:** lying ready for use. The word used is the Greek form of the Lat. *linteum*, which is the very word used by Suetonius in describing the attire of the senators whom the emperor Caligula, in one of his mad freaks, made to stand before him in the guise of waiters.

girded himself: after the manner of a servant. Cf. Luke xii. 37; 1 Pet. v. 5.

5. the bason: provided for the purpose.

6. So he cometh to Simon Peter: in the course of action described in verse 5. The natural inference is that a commencement had already been made—probably with John, who occupied the place in front of Jesus (see on verse 23).

dost thou wash my feet? In the original, 'thou' and 'my' stand together in sharp contrast, as referring to Master and disciple; but the chief emphasis rests on 'thou.' The remonstrance is characteristic of Peter's devout yet impulsive and outspoken nature. It seems to him a glaring impropriety that Jesus should render to him such a lowly service.

* I think the most impressive picture painted in modern days of a Scripture subject is of this scene in the Pilgrim by Madox Brown

and said unto him, What I do thou knowest not now;
8 but thou shalt understand hereafter. Peter saith unto
him, Thou shalt never wash my feet. Jesus answered
him, If I wash thee not, thou hast no part with me.
9 Simon Peter saith unto him, Lord, not my feet only,
10 but also my hands and my head. Jesus saith to him,
He that is bathed needeth not save to wash his feet,
but is clean every whit: and ye are clean, but not all.

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7. What I do thou knowest not: a similar contrast—'I' and 'thou' both emphatic. A false humility has led Peter into unconscious presumption. He needs to be reminded that he is but a disciple, and that his knowledge of his Master's plans is very imperfect as yet.

shalt understand hereafter: a promise fulfilled in part a few minutes afterwards (verses 13–17), and more fully on the day of Pentecost.

8. never: emphatic. In spite of what his Master has just said, Peter persists in his refusal, which he expresses with his usual vehemence. Cf. Matt. xvi. 22.

no part with me: a solemn warning, pointing not only to exclusion from the feast, but also to the loss of Christ's friendship, with all that it involved.

9. not my feet only . . . The exclamation is prompted by a natural revulsion of feeling when Peter realizes that it is a matter which so closely affects his fellowship with Christ.

10. bathed . . . It was usual to take a bath before going to a feast, so that only the washing of the feet was necessary in the interest either of comfort or of cleanliness. In his ardour Peter is as far astray as he had been in his reluctance. He must learn to accept his Master's will as higher and better than his own. There was a symbolic meaning (10 f.), as well as a natural fitness, in the act of self-sacrificing service, which would only have been marred by the extension of it which he proposed.

ye are clean. The secondary meaning of the act as an emblem of the cleansing of the soul from sin is here indicated. With all their faults, and their tendency to jealousy and strife, the disciples, as a body, were sincere in their attachment to Jesus, and might be described as clean, except for the need of being daily cleansed from the guilt of their besetting sins, symbolized by the washing of the feet.

not all. There was one among them who was unclean in heart and spirit, and on whom the Saviour's love was lost.

For he knew him that should betray him; therefore said 11
he, Ye are not all clean.

So when he had washed their feet, and taken his 12
garments, and sat down again, he said unto them,
Know ye what I have done to you? Ye call me, Master, 13
and, Lord: and ye say well; for so I am. If I then, 14
the Lord and the Master, have washed your feet, ye
also ought to wash one another's feet. For I have 15
given you an example, that ye also should do as I have

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11. he knew him that should betray him. Cf. vi. 70, and verses 18, 21, 26.

therefore said he. The author evidently feels that he can speak with confidence on the point.

12. sat down again: or, 'reclined' (marg.), as at a meal, implying that the supper was not yet ended. It is the same word as is translated 'leaned back' at xxi. 20; cf. vi. 10.

Know ye: or rather, 'do ye apprehend?'—being a different word from that employed in verse 17.

13. Master, and, Lord: *lit.* 'Teacher and Lord' (marg.)—ordinary titles of respect (Heb. 'Rabbi' and 'Mar'), which gradually acquired a unique significance as applied to Jesus Christ.

so I am. Jesus is conscious of his dignity and sees meet to emphasize it, that there may be no misunderstanding of his act.

14. If I then, the Lord and the Master. The 'I' is emphatic, in contrast to the following **ye.** The argument is *a fortiori*, and in order to make it the more striking, the stronger word ('the Lord') is now put first.

ought indicates the debt of love (Rom. xiii. 8: cf. 1 Pet. v. 5).

15. an example. Westcott quotes instances to shew that 'the example of Christ is always offered in connexion with some form of self-sacrifice.'

as I . . . The example lay not in the form of the act but in the spirit which prompted it. It is the principle of self-sacrificing service that is here enjoined, with an indirect reference to the cleansing power of active love. To fulfil the command in a literal sense, as has been annually done by certain dignitaries both of Church and State, including the ruler at St. Peter's, is a superficial interpretation, that may be accompanied with a habitual disregard of its spirit. It used to be practised by English sovereigns on Maundy Thursday (James II. being the last who did so), with a

16 done to you. Verily, verily, I say unto you, A servant
is not greater than his lord; neither one that is sent
17 greater than he that sent him. If ye know these things,
18 blessed are ye if ye do them. I speak not of you all:
I know whom I have chosen: but that the scripture
may be fulfilled, He that eateth my bread lifted up his
19 heel against me. From henceforth I tell you before it

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ceremonious distribution of doles, which was given up in 1838. The washing of 'the saints' feet' in 1 Tim. v. 20 is an illustration of active and personal hospitality (cf. Gen. xviii. 4; 1 Sam. xxv. 41.

16. Verily, verily. The declaration thus solemnly introduced had been made to them before, when they received their apostolic commission (Matt. x. 24: cf. Luke vi. 40 and John xv. 20).

one that is sent: or, 'an apostle' (marg.), which is the literal equivalent of these words in the Greek.

17. If . . . if . . . The first 'if' takes for granted their knowledge of what has just been explained to them (13–17); the second expresses a condition which may or may not be realized. In one case there is no hope of its being realized, and hence the words that follow.

18. I know . . . Cf. vi. 70. The pronoun is emphatic. Jesus will leave no room for doubt as to his prevision of the betrayal, lest it might seem to be a frustration of his plans.

that the scripture may be fulfilled: a statement of the Divine purpose (cf. xii. 38, xix. 36).

eateth my bread: or, instead of 'my bread,' 'his bread with me' (marg.). A common pledge of friendship, which was held sacred in the East. This eating together lies at the root of the English word 'companion,' although its significance in this respect is not usually thought of. The word translated 'eateth' is an uncommon one, implying a slow and deliberate process, being the same word that is used in a spiritual sense in vi. 54, 56–58.

lifted up his heel: a metaphor, derived from a horse or other animal raising its foot to kick. It is a quotation from Ps. xli. 9, where the reference is probably to Ahithophel if David was the writer; but the Psalm is by some attributed to Jeremiah. The first part of the verse, 'mine own familiar friend, in whom I trusted,' is not quoted, as being at variance with Christ's knowledge of character, implied here and asserted at ii. 24, 25.

19. From henceforth. It is now time to speak out, as there is no sign of compunction on the part of Judas, and the hour of the betrayal is at hand.

come to pass, that, when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, 20
He that receiveth whomsoever I send receiveth me;
and he that receiveth me receiveth him that sent me.

When Jesus had thus said, he was troubled in the 21
spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples 22
looked one on another, doubting of whom he spake.

I tell you before it come to pass. Cf. xiv. 29.

that I am (he). Cf. viii. 24, 28.

20. Verily, verily . . . The object of this declaration, which is the complement of the statement in verse 16 and, like it, formed part of the charge early given to the disciples (Matt. x. 40: cf. Luke xxii. 24–30, especially 29, 30), was to counteract the depressing and unsettling effect of the announcement just made. The disciples may rest assured, notwithstanding the appalling wickedness of one of their number, that their calling has lost none of its honour and responsibility; and they need not be dismayed even though they should experience similar treachery in their own ministry.

xiii. 21–30. *The betrayal announced. Judas excommunicated.* The betrayal of their Lord by one of the Twelve, which had only been vaguely hinted at before, is now plainly and solemnly announced. Peter interprets the feelings of the startled hearers by beckoning to the disciple whom Jesus loved (who was in the most favourable position for conversing with Jesus) to let them know which of them is meant. In express reply to John's inquiry Jesus hands to Judas a sop, which in ordinary circumstances would have been a mark of honour, but was in this instance understood by John to be the sign of guilt. Knowing that the traitor is now fixed in his resolve Jesus bids him make no delay—but does so in language which leaves the other hearers at a loss what he is referring to. Judas himself understands and withdraws immediately—into the outer darkness.

21. troubled in the spirit: another token of our Lord's humanity (cf. xi. 33, 35, xii. 27). The words 'in the spirit' indicate that the trial occasioned by such a terrible abuse of his fellowship entered into the depths of his consciousness.

testified, and said, Verily, verily . . .: a deliberate and impressive declaration.

22. looked one on another: a fine touch in the narrative of an eye-witness, to which we have something similar in verse 25.

There was at the table reclining in Jesus' bosom one
23 of his disciples, whom Jesus loved. Simon Peter there-
24 fore beckoneth to him, and saith unto him, Tell *us* who
it is of whom he speaketh. He leaning back, as he was,
25 on Jesus' breast saith unto him, Lord, who is it? Jesus
26 therefore answereth, He it is, for whom I shall dip the
sop, and give it him. So when he had dipped the sop,
he taketh and giveth it to Judas, *the son* of Simon Iscariot.
27 And after the sop, then entered Satan into him. Jesus

Cf. the accounts in the Synoptics, Matt. xxvi. 22–25; Mark xiv. 19; Luke xxii. 23.

23. in Jesus' bosom. The company were arranged at the table in Greek and Roman fashion, lying on their left sides (the head supported by a cushion), and eating with the right hand, while their bodies were stretched out obliquely from the table, so that the head of each of the company lay in the bosom of the one behind him. This was the position of John in relation to his Master, while Peter probably reclined behind Jesus (the three occupying one *triclinium*), and was therefore in a less favourable position for hearing what the Master said, unless when the latter turned round to address him.

whom Jesus loved: that is, John (see Introduction, p. 21). This is the first time John so designates himself in the Gospel—when there was a fine propriety in his doing so, because it threw light upon the incident. He is so called in xix. 26 and xxi. 7, 20; but xx. 2 is doubtful.

24. beckoneth to him: probably by a motion of the head. Cf. Acts xxiv. 10.

25. He leaning back. Cf. xxi. 20. It is a different verb from that rendered 'reclining' in verse 23, and indicates an upward and backward movement, so as to be heard by Jesus when speaking to him in a whisper. With this agrees the use of the word 'breast,' instead of 'bosom,' which means the lap of the robe (23).

26. the sop. A dainty morsel which Jesus took up at the moment and handed to Judas, according to an Eastern custom similar to that of 'drinking wine' with a guest in this country. The act was another appeal to Judas' conscience and his sense of honour. But it failed, and its effect was to harden him in his Satanic purpose. Here, as in verse 2, and in vi. 71, the name of the betrayer is given in full.

27. then entered Satan: the last stage of the temptation already indicated in verse 2. The same expression is used in

therefore saith unto him, That thou doest, do quickly.
Now no man at the table knew for what intent he spake 28
this unto him. For some thought, because Judas had 29
the bag, that Jesus said unto him, Buy what things we
have need of for the feast; or, that he should give
something to the poor. He then having received the 30
sop went out straightway: and it was night.

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a general sense in Luke xxii. 3. This is the only instance in which the Tempter is called by this name in the Gospel of John.

do quickly. Jesus is ready for the final conflict; and till then he wishes to be left with the souls still faithful to him, whom he desires to prepare for the trial in store for them.

28. no man: not even John, for he had not been informed that the betrayal was so near. As for the other disciples, they had not understood what the giving of the sop to Judas meant, which was doubtless part of the Lord's design, as it might have led to an outburst of indignation, perhaps of violence, had they understood what Judas was about to do. It is to be noted that the giving of the sop is peculiar to this Gospel.

29. Buy . . . Cf. xii. 4-6. This confirms the impression we derive from verse 1, that the supper of which they were partaking was not the passover feast. As to the possibility of buying at such an hour, cf. Matt. xxv. 9-11.

30. he then. The pronoun translated 'he' (as in verse 27) marks Judas as an outsider.

having received: or, 'having taken'—his conscience untouched by this last appeal, and his fate sealed.

went out straightway: glad to escape from the presence of Christ, as Cain from the presence of the Lord (cf. iii. 19-21).

it was night: literally true, but doubtless intended to have a spiritual significance, in keeping with the character of this Gospel, in which light and darkness are so often presented in a metaphorical sense, as they are also in John's other writings. Cf. i. 5, viii. 12, xi. 10, xii. 35, 46; 1 John ii. 8-11; Rev. xxi. 25.

From this point (xiii. 31) to the end of chap. xiv. we have a series of instructions and promises given by our Saviour in the upper room after the withdrawal of Judas, while chaps. xv. and xvi. contain further discourses spoken by him on the way to Gethsemane; the whole standing in a somewhat similar relation to this Gospel to that which the eschatological discourses hold in the Synoptics. But in the latter it is the historical relations and

31 When therefore he was gone out, Jesus saith, Now is
the Son of man glorified, and God is glorified in him;
32 and God shall glorify him in himself, and straightway
33 shall he glorify him. Little children, yet a little while

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prospects of the new kingdom that are chiefly in view, while here it is the development of the inner life of the church that is dealt with.

The teaching in the upper room may be distinguished from that which follows as more conversational, consisting largely of the answers which Jesus gave to questions put to him by the disciples Peter (verse 36), Thomas, Philip, and Jude (xiv. 5, 8, 22), all bearing more or less on the mysterious separation from them with which his glorification is to be so closely connected. It may be arranged in four divisions, namely, xiii. 31–38, xiv. 1–11, xiv. 12–21, xiv. 22–31.

xiii. 31–38. *The glory of the Son of man, and the duties and trials of his followers.* In this section are found some of the typical ideas that characterize the whole series, namely, (1) the Saviour's glory already subjectively his by reason of his finished work, and soon to be realized objectively by means of his death and resurrection; (2) the loving fellowship by which his disciples are to comfort one another, and bear witness for him to the world, in his temporary absence; (3) the trials meantime awaiting them, in which their only safety will be found in humble reliance on his grace and help.

31. Now is the Son of man glorified. The tense in the original implies a completed process. The exit of the traitor was the signal for a cry of exultation on the part of Jesus as he realized that his work was now virtually accomplished, and that in a few hours his sacrifice would be completed (cf. xi. 4, xii. 27 f.). The glory of self-sacrifice filled his heart.

and God is glorified: he had glorified God by manifesting His love and doing His will (xvii. 4).

32. shall glorify him . . . The time here is future, and refers to the Divine honours awaiting Jesus in the unseen world to which he is about to return, and where the Father will crown him as the God-man with His own eternal glory (cf. Phil. ii. 9–11).

in himself: implying even more than 'with' Himself (xvii. 5).

33. Little children: an expression used by Christ on this occasion only (in xxi. 5 the Greek word is different). He passes from a sense of victory to the tenderness of a parent taking farewell of his children. The expression became a favourite one

I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that 34
ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that 35
ye are my disciples, if ye have love one to another.

Simon Peter saith unto him, Lord, whither goest thou? 36

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with the Apostle, and is of frequent occurrence in his First Epistle.

shall seek me: this would be the case even after his resurrection, as it is even to this day, the Saviour's glorified presence being still an object of desire and of hope.

as I said. Cf. vii. 33, viii. 21, 24. But Christ does not say to his disciples as he had said to the Jews, 'ye shall not find me,' nor yet, 'ye shall die in your sin.'

34. A new commandment . . . The Jews had received as a commandment, 'Thou shalt love thy neighbour as thyself' (Lev. xix. 18); but the commandment now given was a new one (in the sense of 'fresh,' cf. Matt. ix. 17, R. V.), not only because it was to be the law of a new communion (the Christian Church), but because it rested on a new sanction and was inspired by a new motive, derived from Christ's love for his disciples. The precise relation of the last two clauses of the verse to one another is disputed; but the word **also** in the final clause shews that the preceding **even as I have loved you** is to be regarded in the light of an example. Cf. 1 John iv. 11.

35. By this . . . Mutual love is to be the distinguishing characteristic of his followers; cf. Acts iv. 32; 1 John iii. 10–14. The remark of the heathen quoted by Tertullian (190 A. D.), 'Behold how these Christians love one another,' shews how well the commandment was at one time fulfilled; but Chrysostom, little more than a hundred years later, had a different tale to tell. The conduct of the twelve disciples on the very night on which the commandment was given shewed how much they needed to have the duty impressed upon them.

36. whither goest thou?[1] The prospect of losing his Master engrosses Peter's thoughts. He cannot acquiesce in the state-

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[1] Translated in the Vulg. *Domine, quo vadis?*, being the same words that the legend puts into the mouth of Peter when he met Christ entering Rome as he was fleeing from it to escape persecution. 'To be crucified again' was Christ's reply, whereupon Peter returned to Rome to die a martyr's death.

Jesus answered, Whither I go, thou canst not follow me
37 now; but thou shalt follow afterwards. Peter saith unto
him, Lord, why cannot I follow thee even now? I will
38 lay down my life for thee. Jesus answereth, Wilt thou
lay down thy life for me? Verily, verily, I say unto
thee, The cock shall not crow, till thou hast denied me
thrice.

14 Let not your heart be troubled: ye believe in God,

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ment just made (33), 'Whither I go ye cannot come,' and desires further information.

Jesus answered. He gives no direct reply, but repeats what he has already said as to the impossibility of Peter's following him now, adding the assurance, however, that he will do so afterwards (cf. xxi. 18, 19). Peter had yet a great work to do (xxi. 15–17; Matt. xvi. 18) before he should be admitted to the place which Christ was going to prepare for his people (xiv. 2 f.).

37. Peter renews the inquiry, imagining it is some dangerous journey in a literal sense that his Master is about to take, and feeling ready, in his enthusiasm, to lay down his life for him, even before Christ himself had laid down his life for his disciples—a feeling which, according to Matt. xxvi. 35, Mark xiv. 31, was shared and expressed by all the disciples, even after the warning was given to Peter.

38. Jesus knew Peter better than the disciple knew himself. He understood the mingled strength and weakness of his ardent and impulsive nature; and in words of solemn warning he predicted that Peter would that very night come far short of his professions. The warning is recorded by all the four Evangelists, two of whom also tell us of the expressions of incredulity with which it was received by the disciples; and it stands as an imperishable monument of Christ's superhuman wisdom and foresight.

shall not crow. The expression in Mark xiii. 35, 'before the cock crow twice,' is a detail probably due to Peter as Mark's informant. The 'cock-crowing' was the third of the four watches in the night (Roman style) mentioned in Mark xiii. 35. The name 'Peter,' by which, according to Luke xxii. 34, the apostle was addressed, may be regarded as a pledge of his restoration.

xiv. 1–11. *Going to the Father. Explanations in reply to Thomas and Philip.* The dejection of the disciples in the prospect of separation from their Master under such tragic circumstances

believe also in me. In my Father's house are many 2
mansions; if it were not so, I would have told you; for
I go to prepare a place for you. And if I go and 3

---

leads Jesus to comfort them with the assurance that he is going to prepare a place for them in his Father's house, and that he will come again to receive them unto himself. This does not satisfy Thomas, who has difficulties about **the way**, nor Philip, who desires some direct vision of **the Father**; and their interruptions lead to a full and explicit statement on the part of Jesus of His position and functions as the appointed revealer of the Father, whose words he invariably speaks, and whose power is manifest in his works.

1. troubled. The disciples were giving way to sorrow and amazement after the predictions they had heard of the betrayal by one of their number, of their Lord's departure, and of Peter's unfaithfulness.

ye believe in God: better (as in marg.) 'believe in God.' It was one thing to have a nominal faith in God, as every Jew had, and quite another thing to rely on the goodness and wisdom of his providence in a time of danger and perplexity, such as now beset them.

believe also in me: in one sense an advance on faith in God, in another sense an aid to it, Jesus being the revealer of the Father.

2. my Father's house: the heavenly antitype of the temple, to which Jesus had formerly applied this name (ii. 16: cf. Pss. xxiii. 6, xc. 1). How to interpret the expression in a local, heavenly sense, we cannot tell. In any case the essential idea is that of being near to God and enjoying his love and favour.

many mansions: or, 'abiding-places.' Not necessarily denoting different spheres of existence or various degrees of blessedness, but implying that there is room for all Christ's followers. The word in the original was commonly applied to stations on a journey, affording accommodation for the night, thus suggesting both progress and rest. In the N. T. it occurs elsewhere only in verse 23, but the verb is of frequent occurrence in John's writings, e. g. verse 10, and in xv. 4–10.

I would have told you. If they could not share his blessedness, his teaching about the Father and a future life would be misleading. But against such an idea he appeals to their faith in his candour and truthfulness.

to prepare a place for you. This is the purpose of his departure, which is thus a pledge of his sincerity. By his resurrection and ascension he has 'opened the kingdom of heaven to

prepare a place for you, I come again, and will receive
you unto myself; that where I am, *there* ye may be also.
4, 5 And whither I go, ye know the way. Thomas saith
unto him, Lord, we know not whither thou goest; how
6 know we the way? Jesus saith unto him, I am the way,
and the truth, and the life: no one cometh unto the

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all believers.' The language is borrowed from the practice of sending on a messenger in front to secure proper quarters. Hence Jesus is spoken of as 'a forerunner' in Heb. vi. 20.

3. And if I go . . . unto myself. Note the twofold parallelism of the clauses in this part of the verse.

I come again: referring not so much to his coming at the end of the world, or in great crises of history, or at the death of believers, as to the progressive influence of the Holy Spirit in his Church, preparing the way for the final and completed union of Christ and his people (after the resurrection at the last day, vi. 40), which is predicted in the succeeding part of the verse.

that where I am . . . : the same end as is contemplated by Paul in 2 Cor. v. 8; Phil. i. 23; 1 Thess. iv. 17.

4. And whither I go, ye know the way. This is said to test their understanding of what he has already taught them regarding his relations to the Father and to the human race, e. g. in chaps. vi. and x. Hence the 'I' is emphatic.

5. It was characteristic of Thomas to see difficulties and to crave explanations (xi. 16, xx. 24). Notwithstanding what he has heard from Jesus regarding his going to the Father's house, he is at a loss to understand what is to be the practical issue of the present crisis, and how it is to be a fulfilment of the Messianic promises (cf. xii. 34); and until he knows what the Saviour's destination is to be he does not see how he can be reasonably expected to know the way. His faith was not of the kind expressed in the hymn, 'Lead, kindly Light': he desired to see the end from the beginning.

6. In reply Jesus virtually tells Thomas that the Father is the goal and that he himself is the way, thus continuing to speak in a spiritual tone, and refusing to be drawn into the discussion of objective details. He emphasizes the supreme importance of their relation to himself as **the way, and the truth, and the life** (the emphasis resting on the word **I**). He is 'the way' because he is 'the truth' (cf. iv. 23, viii. 26, 31, 32; Col. iii. 4; 1 John v. 20) and 'the life' (vi. 51, 57, x. 10, xi. 25; 1 John v. 12); whence he is able to say **no one cometh unto the Father, but by me** (Eph. ii. 18; Heb. x. 20), as the only revealer of the Father.

Father, but by me. If ye had known me, ye would 7
have known my Father also: from henceforth ye know
him, and have seen him. Philip saith unto him, Lord, 8
shew us the Father, and it sufficeth us. Jesus saith 9
unto him, Have I been so long time with you, and dost
thou not know me, Philip? he that hath seen me hath
seen the Father; how sayest thou, Shew us the Father?

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7. If ye had known me . . .: or rather, 'had recognized me,' the word translated 'known' being a different one from that in the following clause, which implies a more absolute and subjective knowledge, the emphasis in the latter case resting on the words **my Father also.** The very purpose for which he had come into the world was to shew the Father unto men; and if his life and teaching were not regarded in this light he could not be said to be really known.

from henceforth . . . His revelation of the Father was all but complete, and he was now removing the veil from the eyes of the disciples' understanding, that they might see in him 'the image of the invisible God' (Col. i. 15), and know the Father as 'declared' in him (i. 18).

8. Philip and Thomas seem to have had much in common, and are always named in the second group of the twelve disciples, the two heading that group in Acts i. 13. We have a token of their sympathy in Philip's interposing as Thomas had just done. He craves a direct vision of the Father, remembering probably the theophanies referred to in the O. T. (Exod. xxiv. 9 f., xxxiii. 18 ff.) and believing that his Lord has power to grant such a confirmation of their faith. Cf. i. 46, where Philip invites Nathanael to 'come and see,' and xii. 21 f., where he conveys (with Andrew) the petition of the Greeks, 'We would see Jesus.'

9. Jesus is surprised and pained to hear such a request made to him by Philip, whom he significantly addresses by name, and whose personality he emphasizes in the question which he now puts to him.

so long time. Philip had been one of the first to attach himself to Jesus (i. 43), and the training of the Twelve was now almost at an end.

dost thou not know me? or rather, 'hast thou not recognized me?' (as in the first clause of verse 7), in the sense of seeing in him a revelation of the Father. This is implied in the following clause as well as in verse 10. Cf. xii. 44 f. In Christ alone the filial longings in man's heart find their satisfaction.

10 Believest thou not that I am in the Father, and the
Father in me? the words that I say unto you I speak
not from myself: but the Father abiding in me doeth
11 his works. Believe me that I am in the Father, and the
Father in me: or else believe me for the very works'
12 sake. Verily, verily, I say unto you, He that believeth
on me, the works that I do shall he do also; and greater

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10. that I am in the Father, and the Father in me: a claim already made (x. 38), and borne out by what follows.

I speak not from myself. For a similar statement see v. 19, 30.

doeth his works. Jesus adduces this as confirmation of his statement that his words have likewise a Divine origin. Cf. viii. 26–29, 38.

11. Believe me: plural, as addressed to all the disciples; as if he would say, 'Take my word for it.'

for the very works' sake: referring to his ministry as a whole, but especially to his miracles. He makes a similar appeal to the Jews in v. 36, x. 37 f. Cf. xv. 24.

xiv. 12–24. *Other elements of consolation, including answer to Judas (not Iscariot).* The mention of his works as an evidence of his communion with the Father leads Jesus to assure the disciples that they will achieve still greater triumphs of faith through the all-prevailing power of prayer in his name. He promises to obtain for them by his own prayer to the Father a heavenly Friend, who will take his place and abide with them for ever in their hearts. By this means they will realize his presence in a spiritual sense more fully than before, through the Divine life and light which will thus be imparted to them, if they love him and keep his commandments, thus winning the love and blessing of his Father.

12. Verily, verily . . .: a solemn assurance.

shall he do also: through the spirit of Jesus dwelling in his followers, enabling them to work miracles on fitting occasions and to reproduce his influence in their ministry generally.

greater (things): not referring to extraordinary miracles such as that related in Acts xix. 12, but to effects of a spiritual kind, beginning on the day of Pentecost, by which the apostles were to gain the victory over Jewish unbelief and heathen superstition 'unto the uttermost part of the earth' (Acts i. 8), and including the triumphs of the cross in all subsequent ages.

works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that 13
will I do, that the Father may be glorified in the Son.
If ye shall ask me anything in my name, that will I do. 14
If ye love me, ye will keep my commandments. And 15, 16
I will pray the Father, and he shall give you another

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because I go . . .: leaving it to his followers to carry on his work in the strength he will supply when exalted to God's right hand (Acts ii. 33). Cf. verse 20, xvi. 7; Eph. iv. 8 ff. His withdrawal into the unseen world would set his influence free from the limitations involved in his visible ministry and afford full scope for the spiritual and universal principles he inculcated.

13. Yet another promise, flowing likewise from the Son's glorification in the Father. For similar promises cf. xv. 16, xvi. 23, 24, 26, where the names of the Father and the Son are used interchangeably.

in my name: that is to say, by Jesus' authority and in the execution of his will, in the spirit of his own prayer to the Father, 'Not my will, but thine be done' (cf. 2 Cor. xii. 8 f.). Such asking, if sincere, would also imply the use of all lawful means to attain the desired object.

will I do: through the power to be conferred upon him by the Father, who would thus be glorified in the kingdom of His Son (cf. xi. 4, xiii. 31).

14. A repetition of the same promise for confirmation, with a fresh emphasis on Christ's own part in the fulfilment of it as well as in the hearing of the prayer—the word **me** being introduced after **ask,** and the 'I' in **will I do** being emphatic. Cf. Matt. xxi. 21 f.

15, 16. There is a parallelism between the two verses corresponding to the relative parts to be fulfilled by Christ and those who believe in him—on the one hand, loving obedience, and on the other, loving intercession. The transition from verse 14 to 15 is perhaps to be found in the connexion between privilege and duty.

15. ye will keep my commandments. 'Faith worketh by love,' and the disciples' love for Christ must find practical expression. Christ's demand for obedience is characteristic of this Gospel, where it is always connected with love for him (verse 21, xiii. 34, xv. 10, 12), and is an illustration of his lofty claims.

16. And I will pray the Father. The 'I' is emphatic. A different verb is here employed from that translated 'ask' in

17 Comforter, that he may be with you for ever, *even* the
Spirit of truth: whom the world cannot receive; for it
beholdeth him not, neither knoweth him: ye know him;
18 for he abideth with you, and shall be in you. I will not

---

the previous verses. It is less supplicatory in its meaning, and is the word used by Christ to describe his own approaches to the Father. Its original meaning is to ask a question rather than to ask a favour. Both words occur in 1 John v. 16, this one being translated 'make request.'

another Comforter: or rather, 'Advocate,' as in 1 John ii. 1 (where Christ is called 'an Advocate with the Father'), which explains the force of the word 'another.' In this verse we have one of the chief proofs for the doctrine of the Trinity. It is interesting to find Paul in Rom. viii. 27, 34, ascribing the office of intercession at one time to the Holy Spirit, at another time to Christ. The literal meaning of the word here translated 'Comforter' (which is peculiar to John's writings, occurring also in verse 26, xv. 26, xvi. 7, where it is Christ himself who uses it) is 'called to the side' of any one, as pleader and defender, and in the above passages it bears this sense under various aspects. As originally applied in this connexion the English word 'Comforter' meant 'Strengthener,' but even in this sense it does not properly correspond to the Greek word.

that he may be with you for ever: in contrast to the visible and objective Christ who was soon to be taken from them, although in a spiritual and subjective sense he was also to abide with them for ever (Matt. xxviii. 20).

17. the Spirit of truth. Cf. xv. 26, xvi. 13; 1 John v. 6. That is, the Spirit whose function it is to interpret and maintain the truth, especially the truth revealed in Christ.

whom the world cannot receive. Having no sympathy with the unseen and eternal, the world is insensible of the Holy Spirit's influence, which eludes the senses and cannot be apprehended by the intellect alone (1 Cor. ii. 12–14).

ye know him. The present tense of this Greek verb describes the incipient and increasing knowledge of the Spirit which the disciples have acquired through their intercourse with Jesus, who had the Spirit without measure (iii. 34).

with you. In the previous verse this expression indicates a relation of fellowship, but here the preposition is different, and (in connexion with the word **abideth**) it describes the nearness of the Spirit, whether as indwelling in the Christ who was still among them, or in the church now coming into being.

in you: as an inspiring and animating influence, forming part of their individual experience.

leave you desolate: I come unto you. Yet a little while, 19
and the world beholdeth me no more; but ye behold
me: because I live, ye shall live also. In that day ye 20
shall know that I am in my Father, and ye in me, and
I in you. He that hath my commandments, and keepeth 21
them, he it is that loveth me: and he that loveth me
shall be loved of my Father, and I will love him, and
will manifest myself unto him. Judas (not Iscariot) saith 22

18. desolate: *lit.* 'orphans,' which is derived from the word in the original. In James i. 27 it is rendered 'fatherless,' with which cf. 'little children' in xiii. 33. The use of such an expression shews how dependent upon him Jesus knew the disciples to be.

I come unto you: a spiritual advent, conditioned by his resurrection, and realized through the outpouring of his spirit on the day of Pentecost, an experience which, in one form or another, was to belong to his followers in all ages.

19. Yet a little while. Cf. xiii. 33, xvi. 16.

the world beholdeth me no more. This implies that he would never again be seen by the world under natural conditions.

ye behold me: by a spiritual manifestation, discernible only by his followers.

shall live also. They would find in their enhanced spiritual life the best evidence that their Lord still lived, and was, indeed, a fountain of life, as he had claimed to be (v. 21, 26, xi. 25 f.: cf. Gal. ii. 20).

20. In that day: referring to the coming just described, which would be signalized by the pentecostal effusion of the Holy Spirit. For a similar expression cf. xvi. 23, 26.

ye shall know . . . By experience of this new spiritual life they would realize the fact of the Saviour's consummated union with the Father, as well as their own personal fellowship with him both potentially (**ye in me**) and actually (**I in you**). Cf. xi. 4, 5, xvii. 21, 23; 1 John iii. 24, &c.

21. This verse describes the successive stages of inward Christian experience: (1) loving obedience to Christ, (2) increasing sense of the Father's love, and (3) a growing knowledge of Christ as the revelation of God (cf. vii. 17).

hath . . . keepeth. The first verb refers to inward apprehension, the second to outward conduct.

he it is: with an emphasis on 'he.' Cf. verse 15 and xv. 10.

loved of my Father: in the sense of experiencing fresh tokens of God's love in Christ.

will manifest myself unto him. Jesus will do this by

unto him, Lord, what is come to pass that thou wilt
23 manifest thyself unto us, and not unto the world? Jesus
answered and said unto him, If a man love me, he will
keep my word: and my Father will love him, and we
will come unto him, and make our abode with him.
24 He that loveth me not keepeth not my words: and the
word which ye hear is not mine, but the Father's who
sent me.

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granting a fuller revelation of his grace and truth—through the Spirit taking of the things that are Christ's and shewing them. The verb (which occurs only here and in verse 22, as well as in the Gr. of Exod. xxxiii. 13) implies a clear and distinct presentation.

22. Judas: 'the son of James' (Luke vi. 16; Acts i. 13), otherwise called Thaddæus or Lebbæus (Matt. x. 3; Mark iii. 18). Nothing more is known of him.

(not Iscariot): who was apt to be thought of when the name Judas was mentioned.

what is come to pass . . . In common with their countrymen the disciples had expected that there would be a public manifestation of Jesus in his Messianic glory, both to Jews and Gentiles, in fulfilment of the prophecies. In keeping with this is the counsel of his brethren, 'Manifest thyself to the world' (vii. 4).

23. The answer is virtually a repetition of verse 21, to the effect that the manifestation he has in view is inward and spiritual, only to be discerned by the heart that loves him and cherishes his teaching, winning thereby the Father's love, and realizing more and more the joy and comfort of Divine fellowship.

we will come. The significance of this association of himself with the Father is enhanced by his dissociation of himself from his disciples at xx. 17: cf. x. 30.

make our abode with him: 'with,' not 'in,' as if he would say, 'We will be daily his guests, yea house and table companions' (Luther). It is the realization of an idea often expressed in a general form in the O.T. (e.g. Exod. xxv. 8, xxix. 45; Lev. xxvi. 11 f.; Ezek. xxxvii. 27 f.; Zech. ii. 10), as well as in Philo (*De Cherubim*) and other contemporary writers. Cf. 1 Cor. iii. 16; Rev. iii. 20.

24. keepeth not my words. This is the reason he cannot manifest himself to 'the world,' which has closed its heart to his love (xv. 18).

but the Father's: cf. vii. 16, xii. 44. This fact explains the action of the Father in connexion with the manifestation of

These things have I spoken unto you, while *yet* 25
abiding with you. But the Comforter, *even* the Holy 26
Spirit, whom the Father will send in my name, he shall
teach you all things, and bring to your remembrance all

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the Son. For the rejection of the Son means the rejection of the Father.

xiv. 25–31. *Future teaching by the Spirit: bequest of peace: the prince of the world.* In drawing to a close Jesus assures the disciples that he will complete their education by the teaching of the Holy Spirit. Meanwhile he bequeaths to them a peace which is not of this world, and gently rebukes them for failing to see in his departure to the Father a pledge of fuller blessing. He intimates that he is on the eve of a final struggle with the Tempter from which he will come forth victorious. Yet will he submit to his appointed doom for the sake of the saving impression which his self-surrender will produce upon the world.

25, 26. Jesus is aware of the incompleteness of the instruction he has hitherto given to his disciples, which has been necessarily adapted to their circumstances, as well as of their imperfect comprehension of it; and he now promises that their wants in both these respects will be supplied.

25. abiding. Cf. 'abode' in verse 23; there in a spiritual, but here in a literal sense.

26. the Comforter: better, 'the Advocate,' as before (verse 16).

even the Holy Spirit: an expression which in this Gospel only occurs in two other places, i. 33 and xx. 22 (in the latter case, as here, employed by Christ himself). It occurs rather more frequently in Matthew and Mark, and is a common expression with Luke, especially in the Book of Acts, where it occurs about forty times. The epithet 'Holy' harmonizes with what has been already intimated (in verses 17, 21, 23, and 24) regarding the nature and conditions of the Spirit's work.

in my name: that is, as Christ's representative (xvi. 13 f.), revealing to men the full significance of his person and work, even as Christ himself had come in the name of the Father to reveal Him unto men (v. 43, x. 25).

he: emphatic, marking the personality of the Spirit in contrast with the neuter Greek word translated 'Spirit.'

teach you all things, and bring to your remembrance . . . This Gospel is itself an illustration of the fulfilment of this promise, not only in the reproduction of Christ's teaching but also in the new light shed upon the meaning of his words, e. g. at ii. 22, and xii. 16 (cf. Luke ix. 45, xviii. 34, and xxiv. 8), as well as upon his person and work, e. g. in i. 1–18.

27 that I said unto you. Peace I leave with you; my
peace I give unto you: not as the world giveth, give
I unto you. Let not your heart be troubled, neither let
28 it be fearful. Ye heard how I said to you, I go away, and
I come unto you. If ye loved me, ye would have rejoiced,
because I go unto the Father: for the Father is greater
29 than I. And now I have told you before it come to
pass, that, when it is come to pass, ye may believe.

27. I leave with you: as a legacy—the reference being, in the first instance, to the salutation 'Shalom' (modern 'Salaam') = Peace, with which it was customary to accost or take leave of a friend (cf. xx. 19, 26).

my peace: emphasis on 'my.' Not a mere form but a spiritual reality, being the same peace which he enjoys through communion with the Father, and which he will bestow through the Holy Spirit (cf. xvi. 33, xx. 21–23, and Eph. ii. 14).

not as the world giveth: referring to the fact that the world's gifts are material and temporal, as well as to the mean, fickle, and self-interested way in which it bestows them.

Let not your heart be troubled: returning to the keynote of his discourse, the main object of which was to console them under the loss of his visible presence.

fearful: in the sense of yielding to craven fear. Cf. Matt. viii. 26; Mark iv. 40; 2 Tim. i. 7; Rev. xxi. 8.

28. I said to you: that is, in the foregoing statements, especially in verses 2–4.

If ye loved me . . . If they had thought less of their own loss and more of what awaited him with the Father, they would have rejoiced in the exaltation to which his departure was to lead (cf. xvii. 5; Matt. xxviii. 18).

greater than I. Here, as in the preceding verse, Jesus speaks as God Incarnate, possessing the Divine attributes, yet holding a position of subordination in the scheme of Redemption, corresponding to the eternal relation between the Son and the Father (cf. Mark xiii. 32; 1 Cor. xv. 27 f.). The language in the text, if inconsistent with his absolute equality with the Father, is also at variance with his mere humanity, which would have required a disclaimer of deity in very different terms, if such a disclaimer had been intended.

29. And now I have told you . . . For a similar expression see xiii. 19. The reference is to his approaching death and the consequent gift of the Holy Spirit, in which the disciples are to see a fulfilment of the prediction he is now making to them.

I will no more speak much with you, for the prince of 30
the world cometh: and he hath nothing in me; but that 31
the world may know that I love the Father, and as the
Father gave me commandment, even so I do. Arise,
let us go hence.

I am the true vine, and my Father is the husbandman. 15

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30. The prince of the world cometh. Cf. xii. 31; Eph. vi. 10–12. The last assault of Satan and his instruments is now so imminent that there is no time to continue the conversation.

nothing in me. All appeals to worldly passion are in this instance futile. There is no weak point in Christ's nature on which the Tempter can fasten; and, in the absence of sin, Satan can have no dominion over him. Cf. viii. 29, 46, xv. 10.

31. but. Supply 'I submit to what awaits me.' For a similar ellipsis cf. ix. 3, xiii. 18, xv. 25.

the world may know . . . His voluntary submission to the cross would be a proof of his devotion to the Father's will which the world would yet learn to appreciate (cf. xvii. 21, 23).

Arise, let us go hence. For a similar expression see Matt. xxvi. 46. It would seem that the discourses which follow (xv, xvi.) and the intercessory prayer (xvii.) were uttered after they left the upper room, but before passing through the gate of the city (xviii. 1) on the way to the scene of conflict in Gethsemane. But it is possible Jesus may have resumed speaking when they rose from the table, before they left the upper room.

xv. 1–8. *The allegory of the vine and the branches.* The prospect of being separated from his disciples leads Jesus to teach them, by an impressive and memorable illustration, the necessity for continuing united with him in a spiritual sense, that they may be enabled to appropriate the life and strength which come from him, and thus bring forth abundant fruit in his service. Various explanations have been offered to account for our Saviour's employment of this particular illustration, such as 'the fruit of the vine' of which they had just been partaking, and which was to be a sacramental pledge of their union (Matt. xxvi. 29), the sight of a vine growing over the walls of a house in which they had met, or of a vineyard on the hillside, or of the golden vine carved on one of the temple gates. But apart from any such suggestion, it was quite a natural illustration, for the vine was a favourite emblem of the Jews, and holds a prominent place in the O. T., where it represents Israel as the chosen nation dependent on Jehovah's fostering care, and called to bring forth the fruits of righteousness for his glory (Ps. lxxx. 8 ff.; Isa. v. 1–7; Jer. ii. 21; Hos. x. 1).

2 Every branch in me that beareth not fruit, he taketh it
away: and every *branch* that beareth fruit, he cleanseth
3 it, that it may bear more fruit. Already ye are clean
because of the word which I have spoken unto you.
4 Abide in me, and I in you. As the branch cannot bear
fruit of itself, except it abide in the vine; so neither

Moreover, the figure had come to be used in a Messianic sense by the later Jews.

1. the true vine. The word rendered 'true,' which occurs also at i. 9, vi. 32; Rev. iii. 14, &c., means not true as opposed to false, but genuine or perfect, as fulfilling the ideal of the thing in question. By its use Jesus claims for himself and his followers (verse 5) that they constitute the spiritual reality of which the vine and its branches are the natural emblem, as the people of Israel had been its imperfect and preparatory type.

2. Both the fruitful and the fruitless branches are vine branches (such is the force of the word in the Greek), having a natural connexion with the vine stock. The taking away of the fruitless branches points to the withdrawal of privileges which have not been worthily used, while the cleansing of the fruit-bearing ones refers to the pruning away of useless tendrils and excrescences, so as to prevent any waste of vitality, and finds its spiritual counterpart in the discipline of God's providence, by which He chastens the natural inclinations and desires of His children, and gives them guidance and direction in His service.

3. ye are clean. Cf. xiii. 10 f. 'Ye' is emphatic. The connexion between 'clean' and 'cleanseth' (verse 2) corresponds to what is found in the original. The state of the disciples is here described rather potentially than actually, and with special reference to their apostolic calling. For a similar idealization see Col. iii. 3, 5.

the word . . . Cf. xiv. 23. Referring to the training he had already given to his disciples by his teaching concerning the kingdom of God—perhaps not without thought of the correction and instruction he had that very evening administered to several of their number (Peter, Thomas, Philip, and Judas).

4. Abide in me, and I in you: the latter being viewed as the necessary consequence of the former. For a similar expression cf. vi. 56. Union with Christ is essential to fruit-bearing on the part of his disciples, just as the branches depend for sap upon the parent vine. The same thing is implied in Eph. v. 30 and Col. ii. 19, under the figure of the body and its members, or the head and the body.

can ye, except ye abide in me. I am the vine, ye are 5
the branches: He that abideth in me, and I in him, the
same beareth much fruit: for apart from me ye can do
nothing. If a man abide not in me, he is cast forth 6
as a branch, and is withered; and they gather them, and
cast them into the fire, and they are burned. If ye 7
abide in me, and my words abide in you, ask whatso-
ever ye will, and it shall be done unto you. Herein is 8
my Father glorified, that ye bear much fruit; and *so*
shall ye be my disciples. Even as the Father hath 9

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5. An emphatic repetition, both positively and negatively, of what has been already implied. Henceforth the fruit-bearing must be done by them, but in union with Christ.

ye can do nothing: that is, in a Christian sense, as his disciples, with special reference to their apostolic calling.

6. A metaphorical description of the fate which awaits an unfaithful disciple. He is like a useless branch which is broken off and thrown away, and after it gets withered and dry is consumed as fire-wood—a result elsewhere associated with the end of the world (Matt. xiii. 41, 42, 49, 50).

7. A new element is here introduced, namely, prayer, by which the disciple is to appropriate his Master's strength and energy.

If ye abide in me, and my words abide in you. The condition of Christian prayer is fellowship with Christ, not merely in the sense of personal attachment to him, but including an intelligent acceptance of his teaching as well as a sense of spiritual need.

shall be done. Such prayer will be an echo of the revealed will of Christ, corresponding to what he elsewhere describes as prayer 'in my name' (xiv. 13 f.), and, as such, it will be all-powerful.

8. Herein: referring to what precedes (as in iv. 37) but developed in what follows. The bringing forth of much fruit, as the result of believing prayer, is the best evidence of the success of God's plan for the salvation of men, and most conducive to His glory.

(**so**) **shall ye be my disciples:** or, 'that ye may become' (i. e. prove to be)—fruit-bearing being the best evidence of genuine discipleship also.

xv. 9–17. *Love, the disciples' bond of union, both with Jesus and with one another.* The ethical nature of the union previously enjoined is

loved me, I also have loved you: abide ye in my love.
10 If ye keep my commandments, ye shall abide in my
love; even as I have kept my Father's commandments,
11 and abide in his love. These things have I spoken
unto you, that my joy may be in you, and *that* your joy
12 may be fulfilled. This is my commandment, that ye
13 love one another, even as I have loved you. Greater

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here described. An analogy is drawn between the love of the Father for the Son, and the love of the Son for his disciples, obedience in each case being represented as the means of retaining and realizing the love. Moreover, as the love of the Father is reflected in the Son, so is the love of the Son to be reflected in the love of the disciples one towards another. In this connexion Jesus emphasizes the greatness of his love in giving his life for his disciples, and impresses upon them the intimate fellowship with himself to which he has called them, and in the strength of which they are to bring forth fruit as his apostles.

9, 10. Jesus here draws a parallel between his own relation to the Father and that which he desires to subsist between his disciples and himself (cf. xvii. 18, xx. 21). His love for them is like that of the Father towards himself, and on the other hand there is need for the same faith and obedience on their part, if they would retain and realize his love, as he had shewn in his relations with the Father. For a different aspect of the same truth cf. xiv. 15, 21.

9. my love: primarily, 'the love which I have shewn,' and, in a secondary sense, 'the love which I inspire.' So with 'his love' in verse 10.

11. These things: the words he has just spoken to them, as recorded in the preceding verses.

my joy. Cf. 'my peace' in xiv. 27. The joy of fellowship with the Father, which has been the sweetness of his life, and of which he desires his followers to be partakers through fellowship with himself.

and (that) your joy may be fulfilled: perfected through the steadfast love and obedience which he has just enjoined upon them. The expression is a favourite one with John (cf. iii. 29, xvi. 24, xvii. 13; 1 John i. 4; 2 John verse 12).

12. Jesus now specifies the commandment, which he has already enjoined, as peculiarly his own (xiii. 34: cf. 1 John iv. 20), and which will be the chief means of fulfilling their joy.

as I have loved you: which he proceeds to illustrate.

love hath no man than this, that a man lay down his life
for his friends. Ye are my friends, if ye do the things 14
which I command you. No longer do I call you ser- 15
vants; for the servant knoweth not what his lord doeth:
but I have called you friends; for all things that I heard
from my Father I have made known unto you. Ye did 16
not choose me, but I chose you, and appointed you,

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13. In thus citing his own love as a model for their imitation, he intimates, as he had done before (x. 11, 17, 18), that he is about to give the highest possible proof of his love by laying down his life for them (cf. 1 John iii. 16).

for his friends: a natural expression in this connexion, the objects of his love being regarded in the light of friends by the man who lays down his life for them. The distinction in Rom. v. 7–10 is to be looked at from a different point of view.

14. The incidental use of the word 'friends' to describe his relation to his disciples leads him to mention the condition on which alone they can retain his friendship, namely, that they keep his commandments. Cf. xiv. 21, 23; Isa. xli. 8; Jas. ii. 23.

15. No longer...: as he had done in xii. 26, xiii. 13–16; Matt. x. 24, and indirectly in many of his parables (Matt. xiii. 27, &c.). On a subsequent occasion (xx. 17), he calls them 'my brethren,' but this was not the first time he had applied the term 'friend' to his hearers (Luke xii. 4), and the words in the text are not to be taken in a literal sense (cf. verse 20). What they imply is a transition on the part of the disciples from a position of blind trust and mechanical obedience to that of intelligent sympathy and co-operation; and there is nothing inconsistent with this in the fact that long afterwards the apostles describe themselves as bond-servants of Christ (e. g. Rom. i. 1; Jas. i. 1; 2 Pet. i. 1). Jesus had now taken them into his confidence, and imparted to them all the knowledge of the Father's will that they were able to receive or he was in a position to communicate (cf. xvi. 12), and he expected them to enter more fully into sympathy with his purposes than they had done hitherto.

16. Ye did not choose me... Cf. vi. 70, xiii. 18; Luke vi. 12, 13; Acts i. 2. He reminds them (as another ground of confidence) that their position as apostles had not been of their own seeking, but that he had called them to it that they might have a fruitful ministry (iv. 36), enriched with every token of the Divine blessing which they can obtain from the Father by prayer in his name (cf. verses 7, 8).

that ye should go and bear fruit, and *that* your fruit
should abide: that whatsoever ye shall ask of the Father
17 in my name, he may give it you. These things I com-
18 mand you, that ye may love one another. If the world
hateth you, ye know that it hath hated me before *it*
19 *hated* you. If ye were of the world, the world would
love its own: but because ye are not of the world, but
I chose you out of the world, therefore the world hateth
20 you. Remember the word that I said unto you, A
servant is not greater than his lord. If they persecuted

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go and bear fruit. Cf. Matt. xxviii. 19, 'Go ye, therefore.'

17. He here states what is to be the practical outcome of the instructions he has been giving them.

xv. 18–25. *The world's hatred of Jesus and his disciples.* In contrast to the disciples' love for one another, Christ places the hatred which they may expect from the world. They will experience the same treatment as he did at the hands of the world, if they are truly his disciples; and they should regard persecution as the natural result of their fellowship with him, and as something to be endured for his sake. In hating him, the world is guilty of hating his Father that sent him, of whom he has testified by his works; and it has thus no excuse for its sin.

18. Jesus here passes from the love to which the disciples are called, in union with himself and with one another, to the hatred they may expect at the hands of the world, and bids them remember that in this they are only sharing in his own experience. Cf. 1 Pet. iv. 12 f.

19. of the world. Cf. i. 12 f., iii. 5 f., which point to a higher and more spiritual origin. A new world had opened to the disciples—a world of the Spirit, unseen and eternal.

would love its own: with a selfish liking, as the form of expression implies and the word translated 'love' may perhaps indicate, being a different word from that employed in verse 17 (see on xxi. 15). Cf. Christ's words to his unbelieving brethren in vii. 17, 'The world cannot hate you,' and 1 John iii. 13.

20. Remember the word. Cf. xiii. 16 (where the words are, however, used with reference to duty rather than to trial) and Matt. x. 24 f. The saying was so reasonable that it could not fail to commend itself to them. The closer their fellowship with

me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they 21
do unto you for my name's sake, because they know not
him that sent me. If I had not come and spoken unto 22
them, they had not had sin: but now they have no
excuse for their sin. He that hateth me hateth my 23
Father also. If I had not done among them the works 24
which none other did, they had not had sin: but now
have they both seen and hated both me and my Father.
But *this cometh to pass*, that the word may be fulfilled 25

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their Master, the more reason had they to expect treatment similar to that which he had experienced.

kept my word. This must be understood in a favourable sense, as in many other passages in John's writings, e. g. viii. 51 f.; 1 John ii. 3–5; Rev. iii. 8, 10. It is put as an alternative to the persecution mentioned in the preceding clause.

21. all these things. The precise reference is not very clear. Perhaps it points to such details as are found at Matt. x. 16 ff., but omitted here. Cf. xvi. 2 f.

for my name's sake. Literally true (Acts iv. 17, ix. 4: cf. ix. 16). The disciples' knowledge of this fact was to sustain them under persecution (Acts v. 41, xxi. 13; 1 Pet. iv. 14).

they know not him that sent me. Cf. vii. 28, xvi. 13, xvii. 25. This was the cause of their rejecting Jesus, coming, as he did, in the Father's name; and it was thus, indirectly, the cause of their persecuting his disciples.

22. If I had not come: that is, as the Messiah. As it was, they had sinned against the light of truth revealed in Jesus, and the revelation had been so clear that it left them without excuse. Cf. vii. 46.

23. hateth my Father also: because Jesus was so faithful an exponent of the Father that one and the same sentiment must be entertained towards them. Cf. v. 23, xiv. 9.

24. the works which none other did. This verse forms a parallel to 22, 23. Not only by the words he had spoken, but also by the wonderful works he had wrought, Jesus had revealed the Father, so that those who had seen those works and yet rejected him had, in so doing, rejected the Father also. Cf. iii. 2, v. 36, vii. 31, x. 38, xi. 47, xiv. 9–11, and Matt. ix. 33.

25. For a similar view of events as intended to fulfil prophecy, cf. xiii. 18. The prediction referred to is probably that contained in Ps. lxix. 4, with which cf. Pss. xxxv. 19 and cix. 31.

that is written in their law, They hated me without a
26 cause. But when the Comforter is come, whom I will
send unto you from the Father, *even* the Spirit of truth,
which proceedeth from the Father, he shall bear witness
27 of me: and ye also bear witness, because ye have been
with me from the beginning.

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their law: referring to the O. T. generally, as in x. 34. The form of expression emphasizes their guilt (cf. viii. 17).

xv. 26—xvi. 15. *Victory to be gained through the Spirit of truth.* In this section the leading thought is the action of the Spirit—the Advocate—in vindicating Jesus' claims after his departure. The disciples are assured that the reception of the Spirit will more than compensate them for the loss of his visible presence, and will be the means of supporting them under the persecution to which they will then be exposed. By His testimony, the Spirit will place before the world the Saviour's character and work in their true light, both in relation to God and man; and He will at the same time carry on the education of the disciples in Divine truth, by bringing home to their hearts and minds many things involved in Christ's mission which they were not in a position to understand and accept, thus interpreting Jesus as he had interpreted the Father.

26. the Comforter: better, 'the Advocate,' as before.

I will send. The 'I' is emphatic, and the statement is a striking testimony to the Divinity of Christ. It represents the mission of the Spirit in a somewhat different aspect from xiv. 16, where He is said to be sent by the Father at the request of the Son, or xiv. 26, where He is to be sent by the Father in the name of the Son.

the Spirit of truth. Cf. xiv. 16 f.

proceedeth from the Father. There is no need to refer this expression to the eternal relations of the Father and the Spirit, as was done by the Eastern Church when it found in it a refutation of the words 'and the Son' (*filioque*), which had been added by the Western Fathers to the clause in the Nicene Creed that declared the eternal procession of the Spirit from the Father. It is the historical mission of the Spirit that is here referred to, the words in question being intended to emphasize the authority of the Spirit of truth in bearing testimony on behalf of Jesus.

he shall bear witness of me. There is an emphasis on 'he,' distinguishing the Spirit as Christ's supreme witness, and bringing into prominence the threefold personality of the Godhead.

These things have I spoken unto you, that ye should 16
not be made to stumble. They shall put you out of 2
the synagogues: yea, the hour cometh, that whosoever
killeth you shall think that he offereth service unto God.
And these things will they do, because they have not 3
known the Father, nor me. But these things have I 4
spoken unto you, that when their hour is come, ye may
remember them, how that I told you. And these things
I said not unto you from the beginning, because I was

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27. ye also bear witness: to facts within their personal knowledge, as well as to truths which the Spirit would reveal to them (e. g. on the day of Pentecost) and to others after them. For a similar combination of human and Divine testimony cf. Acts v. 32, xv. 28.

from the beginning: that is, from the commencement of his ministry (cf. Luke i. 2; Acts i. 22).

xvi. **1. These things:** referring to the words both of warning and encouragement which he had been addressing to them. Being prepared for persecution, they would not be so likely to be staggered by it when it came. Cf. Acts iv. 13, 19, 20.

2. put you out of the synagogues. Cf. ix, 22, xii. 42.

whosoever killeth you: whether Jew or Gentile.

shall think that he offereth service unto God: in the sense of Divine worship—such being the force of the expression. Cf. the Rabbinic comment on Num. xxv. 13, 'Whosoever sheddeth the blood of the wicked is as he who offereth sacrifice.' Of the fulfilment of this prophecy church history affords innumerable instances, e. g. in Acts xxvi. 9 f.

3. Such treatment of the disciples would be due to ignorance of God's true character as a God of love (**the Father**), as well as of that of the Saviour himself whose gospel they preached: cf. xv. 21.

4. ye may remember them, how that I told you. For a similar expression cf. xiii. 19, xiv. 29. The recollection that they had been forewarned of these things by Christ himself (the 'I' is emphatic) would prevent their hearts from being overwhelmed within them when the time of trial came.

these things I said not unto you . . . He had predicted persecution for them long before (e. g. Matt. x. 16-39; Luke vi. 22), but the things of which he now speaks include the going to the Father, the promise of the Spirit, and the assurance of final victory, which he had reserved as topics of discourse for the eve

5 with you. But now I go unto him that sent me; and
6 none of you asketh me, Whither goest thou? But
because I have spoken these things unto you, sorrow
7 hath filled your heart. Nevertheless I tell you the truth;
It is expedient for you that I go away: for if I go not
away, the Comforter will not come unto you; but if I go,
8 I will send him unto you. And he, when he is come,
will convict the world in respect of sin, and of righteous-
9 ness, and of judgement: of sin, because they believe not

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of his departure, when they would be more heeded than when the disciples were in the enjoyment of his protection and fellowship (cf. Matt. ix. 15).

5, 6. Whither goest thou? This very question had been asked by Peter (xiii. 36: cf. xiv. 5), but not in the right sense or the proper spirit. When he put the question Peter had no conception of the higher and more glorious state of being on which Jesus was about to enter. His mind was filled with the thought of separation and of the consequent state of desolation in which he and his fellow disciples would be left. Hence unmixed sorrow had filled their hearts.

7. Nevertheless I tell you the truth: however difficult it might be for them to realize it. The 'I' is emphatic.

expedient for you: and not only for himself. The glorified Christ working in them would be better than the visible Jesus present among them (xiv. 16, 17). Cf. Caiaphas' unconscious testimony on the same subject at xi. 50.

if I go not away . . . The subjective operation of the Spirit was to depend on the objective realization by the Saviour of the part assigned to him in the scheme of redemption, culminating in his ascension to the Father, when his glorified humanity would become the centre of a new dispensation of the Spirit. Cf. vii. 39; Acts ii. 33; Heb. v. 8 f.

if I go: a different word from that translated 'go away' in the same verse, and expressing not so much a departing (from the disciples) as a proceeding (to the Father).

8. convict the world: by vindicating Christ's cause to the world's conscience. But whether the world will follow the dictates of conscience and surrender to the claims of the crucified and risen Christ is a different question (Acts ii. 37, 41). The Greek word here translated 'convict' is also found in iii. 20 and viii. 46.

9. of sin, because they believe not on me. The rejection of

on me; of righteousness, because I go to the Father, 10
and ye behold me no more; of judgement, because the 11
prince of this world hath been judged. I have yet many 12
things to say unto you, but ye cannot bear them now.
Howbeit when he, the Spirit of truth, is come, he shall 13
guide you into all the truth: for he shall not speak from
himself; but what things soever he shall hear, *these*

Jesus as the revealer of the Father is the world's crowning sin and the very essence of guilt. Hence the testimony of the Spirit to Jesus was to be the world's deepest condemnation.

10. of righteousness, because I go to the Father. When crowned with the glory of his resurrection and ascension, Jesus' life of obedience and his self-sacrificing death would, under the teaching of the Spirit, be recognized and proclaimed as a manifestation of absolute and perfect righteousness—being the only righteousness which could find acceptance in the sight of God. Cf. ix. 24 and xviii. 30 with Luke xxiii. 47; Acts ii. 27, 31, iii. 14, vii. 52; 1 Pet. iii. 18–22.

and ye behold me no more: meaning, perhaps, that the disciples would then form a more adequate conception of his holiness and of their dependence upon him for sanctification.

11. of judgement, because the prince of this world hath been judged. The victory of faith achieved by Christ and to be shared with his followers would prove to be the overthrow of Satan's kingdom (cf. xii. 31, xiv. 30), and the setting up of a kingdom which was not of this world.

12, 13. yet many things to say . . . It was only by degrees that the disciples could gain a knowledge of the truths which Christ had come to reveal; and even at this late period in their training there were many aspects of the gospel which they could not understand until Jesus was glorified and the Holy Spirit had illuminated their minds. As yet they were ignorant even of the doctrine of the Atonement, not realizing the necessity for Christ's death, and were therefore not in a position to be instructed in the truths which depend on that doctrine.

he shall guide you into all the truth: by guiding in the 'way' that leads to the truth (xiv. 6). Hence it is no wonder that in the writings of the apostles, there is in many respects an advance on the recorded teaching of our Lord, which he had to adapt to the capacity of his hearers, as Paul did afterwards (1 Cor. iii. 2).

he shall not speak from himself . . . Jesus makes similar

shall he speak: and he shall declare unto you the things
14 that are to come. He shall glorify me: for he shall take
15 of mine, and shall declare *it* unto you. All things what-
soever the Father hath are mine: therefore said I, that
16 he taketh of mine, and shall declare *it* unto you. A little
while, and ye behold me no more; and again a little while,

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statements about his own relation to the Father (v. 19, vii. 17 f. xiv. 10).

the things that are to come: as contained, for example, in the revelation which John himself was to receive, when he was 'in the Spirit' (Rev. i. 10; cf. i. 1, xxii. 6, 20); but including all the principles of the new dispensation, which were as yet concealed from the disciples.

14. He shall glorify me . . . The pronouns are emphatic, another proof-text for the doctrine of the Trinity. As the Son had been the faithful exponent of the Father (i. 18, xvii. 4), so would the Spirit be of the Son. The Book of Acts and the writings of the apostles shew how truly this saying was fulfilled.

15. The Son is the perfect revealer of the Father and has all things committed to him (xiii. 3, xvii. 10; Col. ii. 9), hence the entire office of the Spirit is to bring home to men's minds the contents of the truth as it is in Jesus.

declare (it) unto you: an impressive repetition of what has already been stated in similar terms at the close of the two previous verses.

xvi. 16-24. *Sorrow to be turned into joy.* This section opens with a mysterious allusion on the part of Jesus to the new phases of experience through which the disciples are about to pass in relation to himself. They are visibly perplexed by the saying, whereupon Jesus tells them that a crisis is at hand, fraught with sorrow for a time, but destined to have a joyful issue in events which would admit them to a clearer vision of God and a full participation in the blessings to be attained by prayer to the Father in his name.

16. A little while: a frequent expression in this passage. Here it refers, in the first instance, to the few hours that were yet to elapse before the visible presence of Jesus was removed by his death; in the second place, to the interval that was to pass before the disciples were restored to his communion by the gift of the Spirit, or, in a minor degree, by his resurrection (cf. xiv. 19). The additional clause in the A. V., 'Because I go to the Father,' is absent from the best MSS. and was no doubt suggested

and ye shall see me. *Some* of his disciples therefore 17
said one to another, What is this that he saith unto us,
A little while, and ye behold me not; and again a little
while, and ye shall see me: and, Because I go to the
Father? They said therefore, What is this that he saith, 18
A little while? We know not what he saith. Jesus 19
perceived that they were desirous to ask him, and he
said unto them, Do ye inquire among yourselves con-
cerning this, that I said, A little while, and ye behold me
not, and again a little while, and ye shall see me? Verily, 20
verily, I say unto you, that ye shall weep and lament,
but the world shall rejoice: ye shall be sorrowful, but
your sorrow shall be turned into joy. A woman when 21
she is in travail hath sorrow, because her hour is come:
but when she is delivered of the child, she remembereth
no more the anguish, for the joy that a man is born into

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by its occurrence in verse 17, referring not to what is said here, but to verse 10.

17, 18. Notwithstanding what they have heard during the evening, the disciples are at a loss to understand Jesus' enigmatical statement, which they naturally connect with the intimation made to them a few minutes before concerning his going to the Father.

19–22. Although the disciples do not venture to question him upon the subject, Jesus perceives their difficulty and proceeds to enlighten them, employing for this purpose an illustration of frequent occurrence in Scripture (Ps. xlviii. 6; Isa. lxvi. 7–11; Jer. iv. 31, vi. 24; Hos. xiii. 13; Mic. iv. 9 f.). The crucifixion of their Master was to plunge the disciples into mourning as for the dead (**ye shall weep and lament,** cf. Luke xxiii. 27; John xx. 11), while the world would hail it as the discomfiture of a troublesome enemy. But in a short time the event would assume a different aspect, and what had caused the disciples such bitter grief would become to them a source of lasting joy. Some suppose the illustration in verse 21 to point to the birth of a new Israel of God as the result of Christ's sufferings, in a sense analogous to some of the passages quoted above (cf. Gal. iv. 19; Isa. liii. 11); but while it may bear this interpretation there is no direct suggestion of it in the text.

22 the world. And ye therefore now have sorrow: but
I will see you again, and your heart shall rejoice, and
23 your joy no one taketh away from you. And in that
day ye shall ask me nothing. Verily, verily, I say unto
you, If ye shall ask anything of the Father, he will give
24 it you in my name. Hitherto have ye asked nothing in
my name: ask, and ye shall receive, that your joy may
be fulfilled.

25 These things have I spoken unto you in proverbs:

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22. ye therefore now have sorrow. The cross was already casting its shadow over them.

I will see you again: a token of the intercourse that is to be renewed, corresponding to 'ye shall see me' in verse 19, and prophetic of Christ's personal interest in them after his resurrection and ascension.

your joy no one taketh away from you. This points not merely to his resurrection, which was to be the beginning of their joy, but also to the dispensation of the Spirit, as the fulfilment of the final promise in Matt. xxviii. 20.

23. If **ask** in this verse be taken in the same sense in both clauses, the contrast will lie between asking **me** (emphatic) and asking **the Father in my name.** But the original has two different words, the former meaning to 'ask a question' (marg.), though in xiv. 16 it means to 'pray.' If inquiry be its meaning here (Meyer), Jesus assures the disciples that a time is coming which shall bring full satisfaction for their spiritual longings, through prayer to the Father in his name, superseding their present imperfect intercourse, which is marked by so much ignorance and so many questionings—questionings that did not cease even after his resurrection (Acts i. 6). Contrast Peter's spiritual understanding in Acts ii. 14 ff.

24. Hitherto . . . They had not yet realized their union with him through his Spirit dwelling in them, and their consequent acceptance with the Father (cf. xiv. 13, xv. 16).

ask: present imperative, enjoining a habit.

may be fulfilled. Cf. xv. 11. The joy of spiritual reunion with the Saviour (22) will be perfected and continue perfected (such is the force of the Greek) by a life of prayer to the Father in fellowship with the Son.

xvi. 25–33. *Difficulties met. Final warning and promise.* In conclusion Jesus contrasts the imperfect and fragmentary teaching he has given his disciples hitherto with the direct knowledge of

the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In 26
that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father 27
himself loveth you, because ye have loved me, and have

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the Father and His love, to which they will soon be admitted. From the Father (he tells them) he had come into the world, and to the Father he was about to return. This seems to the disciples so simple a creed, and so true to the impressions they have formed of their Master's character, that they disclaim any need for further explanations, whereupon Jesus warns them how weak and inadequate their faith is as yet to bear the strain which will be laid upon it, for (he tells them) they will all desert him in the evil hour. Nevertheless he will come forth victorious through his communion with the Father, and make them sharers in his victory, bringing peace to their hearts in the midst of all tribulation.

25. These things . . .: referring to the instruction he has given them, which has been marked by the reserve necessitated by their ignorance of the crowning events of his ministry soon to take place, and their lack of that spiritual mindedness which would come from fellowship with an absent and invisible Lord. Instead of the present enigmatical utterances, they would receive from him, under the dispensation of the Spirit (implied in the words **the hour cometh, . . .:** cf. 'In that day,' verse 26), open and direct teaching regarding their relations to the Father (as promised in verses 12–15).

in proverbs: or, 'parables'; so translated in x. 6, and applied to any figurative utterance which requires interpretation (cf. Matt. xiii. 10 f.).

plainly: openly or frankly; a favourite expression with John, but only to be found in the Synoptics in Mark viii. 32, where it is translated 'openly.'

26. that I will pray the Father. The 'I' is emphatic. Through his Spirit (the 'Advocate') dwelling in them they would have direct communion with the Father. But they would still depend on Christ's mediation for the pardon of their sins when they came short of their high calling (1 John ii. 1; Rom. viii. 34).

27. the father himself loveth you, because ye have loved me: with the love of the heart, as the word implies. That 'love begets love' is thus true of the relations between God and man on both sides—through the mediation of Christ, which is implied in the last clause of this verse.

28 believed that I came forth from the Father. I came out
from the Father, and am come into the world: again,
29 I leave the world, and go unto the Father. His disciples
say, Lo, now speakest thou plainly, and speakest no
30 proverb. Now know we that thou knowest all things,
and needest not that any man should ask thee: by this
31 we believe that thou camest forth from God. Jesus
32 answered them, Do ye now believe? Behold, the hour
cometh, yea, is come, that ye shall be scattered, every
man to his own, and shall leave me alone: and *yet* I am
33 not alone, because the Father is with me. These things

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28. I came out from the Father . . . In this verse Christ explicitly asserts his Divine origin and destiny, as if his life in the world were a temporary manifestation.

29. Lo, now . . .: in contrast to his previous utterances which had caused them so much perplexity (17), and as if the promise just given (25) were already fulfilled. Probably the concluding statement in verse 28 was the chief cause of their satisfaction. Westcott remarks that the interjection 'Lo' occurs more frequently in John's Gospel than in all the other books of the N. T. together.

30. Now know we . . .: by this we believe: so much impressed were they by the fact that he had discerned their difficulties and given them the very assurances they needed.

should ask thee: as they had done earlier in the evening, and were desirous to do but a minute or two before (19). Cf. the promise in verse 23[a].

camest forth from God: an echo of Christ's own words. It was not a new truth (iii. 2), but it had come home to them with fresh power.

31. Do ye now believe? The interrogative form is doubtful—perhaps, rather, 'Ye believe just now.' In any case it is more an exclamation than a question; and instead of waiting for an answer (cf. i. 50) Jesus warns them that their faith will not always be so strong and warm as it is now.

32. is come: in other words, is at hand.

ye shall be scattered. Cf. Matt. xxvi. 31, 56; Zech. xiii. 7.

I am not alone . . . Cf. viii. 29. Only once was his communion with the Father broken (Matt. xxvii. 46), and that but for a moment (Luke xxiii. 46).

33. These things have I spoken unto you . . . The purpose of the whole discourse, from xiv. 1 onwards, was to prepare the

have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

These things spake Jesus; and lifting up his eyes to 17

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disciples for the trials in store for them by making them partakers of his own faith in God (cf. xiv. 27).

in me . . . peace. In the world . . . tribulation: contrast between the inner and the outer life. Cf. Paul's experiences in 2 Cor. iv. 7 ff., vi. 4 ff.

I have overcome the world. The 'I' is emphatic. The word 'overcome' is a favourite one with John, although it is only here that it occurs in his Gospel. The knowledge of their Master's victory, so soon to be completed on the cross (cf. xii. 31, xiii. 31), is to be a source of courage to the disciples, forasmuch as the same power that gave him the victory is also to assert itself in them, through the Spirit he is to bestow upon them (cf. Rom. viii. 37; 1 John iv. 4, v. 4 f.).

The High-priestly Prayer. xvii.

Such is the name usually given to the simple, yet sublime, utterance which is contained in this chapter. Its triumphant tone is in harmony with the close of the preceding discourse, but it has seemed to some to be inconsistent with the Synoptical account of the agony in the garden, which took place almost immediately afterwards. To meet this objection Bishop Westcott aptly remarks: 'All human experience bears witness in common life to the naturalness of abrupt transitions from joy to sadness in the contemplation of a supreme trial. The absolute insight and foresight of Christ makes such an alternation even more intelligible. He could see, as man cannot do, both the completeness of his triumph and the suffering through which it was to be gained.' Perhaps we may trace to the example here set by Christ the valedictory prayers offered by Polycarp and other martyrs in the hearing of their friends. But Christ's prayer is essentially unique. As Gess says: 'All here is supernatural, because he who speaks is the only Son from heaven; but at the same time all is natural, for he speaks as a son to a father.'

The prayer is usually divided into three parts—(1) for Jesus himself (verses 1–5), (2) for the disciples (6–19), (3) for the church that was to be (20–26).

xvii. 1–5. *Jesus' prayer that he may be glorified.* From his completed work on earth he turns his eyes to the glory awaiting him in heaven, essentially the same glory that he had with the Father before the world was, of which he had denuded himself

heaven, he said, Father, the hour is come; glorify thy
2 Son, that the Son may glorify thee: even as thou gavest
him authority over all flesh, that whatsoever thou hast
3 given him, to them he should give eternal life. And
this is life eternal, that they should know thee the only
true God, and him whom thou didst send, *even* Jesus

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for a time, in order to glorify the Father in humanity. He now prays the Father to glorify him on the completion of his earthly ministry, that he may glorify the Father by imparting eternal life to those who accept him as the appointed revealer of the Father.

1. to heaven: a natural attitude in prayer (xi. 41), not necessarily under the open sky (cf. Luke xviii. 13; Acts vii. 55).

Father: so in verses 5, 24, and elsewhere. Cf. 'Holy Father' (11) and 'righteous Father' (25).

the hour is come. Cf. xii. 23, 27, 28.

glorify thy Son. By giving him the victory over death and the grave. Cf. Phil. ii. 9–11.

that the Son may glorify thee. By the completion of his mission and the fuller revelation of the Father through the Spirit. Cf. vii. 39.

2. even as. Cf. v. 26 f.; Matt. xi. 27. The prayer he had just offered was in harmony with the commission he had received from the Father, since it was only through his glorification that the Son could become a dispenser of eternal life to his followers.

all flesh: an expression borrowed from the Hebrew, descriptive of the human race on its earthly, mortal side as the subject of redemption (Gen. vi. 12; Ps. lxv. 2; Isa. xl. 5 f.).

whatsoever: neuter pronoun, to designate redeemed humanity in a collective sense. Cf. vi. 37.

3. A definition of **eternal life** which brings out its qualitative character, irrespective of time, and shews it to be attainable even in the present life. Cf. iii. 36, v. 24; 1 John iii. 14 f., &c.

know: more precisely, 'recognize.' To know, to love, to believe are, with John, but different aspects of the life-giving union of the soul with Christ (cf. vi. 47; 1 John iv. 7 f., &c.).

the only true God: in opposition to 'the gods many and lords many' of the heathen (1 Cor. viii. 5: cf. Isa. xxxvii. 20). For 'true' (genuine, real) cf. 1 John v. 20[b] and 1 Thess. i. 9.

whom thou didst send, (even) Jesus Christ. This was the aspect of the truth that needed to be presented to the Jews as well as to the Gentiles (i. 18, xiv. 6). It has been pointed out that though 'Jesus Christ' became the regular designation of the Saviour by the apostles and the early church, it was scarcely likely to

Christ. I glorified thee on the earth, having accom- 4
plished the work which thou hast given me to do. And 5
now, O Father, glorify thou me with thine own self with
the glory which I had with thee before the world was.
I manifested thy name unto the men whom thou gavest 6
me out of the world: thine they were, and thou gavest

---

be used by Jesus himself during his life on earth. By construing it 'Jesus as the Christ' we get rid of the difficulty, but it strains the Greek; and we may regard this as an instance in which John's language enters into his report of the Lord's discourses.

4. Here, as elsewhere, Christ speaks of his mission as (by anticipation) already fulfilled (cf. verse 11).

having accomplished: the word he uses on the cross (xix. 30).

5. glorify thou me: the counterpart of 'I glorified thee' (4). His work being done, he was now ready to pass into the heavens.

I had: imperfect tense, denoting a continuous state.

The terms of this prayer for himself imply his real pre-existence in the form of God (cf. vi. 62, viii. 58), as well as his destined restoration to his prehistoric glory—**with thine own self** and **with thee** being equivalent expressions, the latter describing his pre-incarnate glory, the former the glory to which he was looking forward as the inheritance of his perfected humanity. Cf. Heb. ii. 9–11.

xvii. 6–19. *Prayer for the disciples.* Christ's prayer for himself, being conceived in no selfish spirit, passes into prayer for his disciples. While his Divine commission embraces all men, he feels that the disciples have been entrusted to his special care. In them the Father has already a redemptive interest, in which, as in all other things, the Son has a share; and as the revealer of the Father he is and has been glorified in them through their admission of his Messianic claims (verses 6–10). His departure to the Father will deprive them of the personal protection which his presence has hitherto afforded them, and will leave them exposed to the hatred and persecution of an unbelieving world. He therefore seeks to re-assure them by committing them to the care of the heavenly Father, praying Him to keep them from the evil that is in the world, and to fit them for their calling as his representatives who are to carry on His sacred work (11–19).

6. I manifested thy name: an explication of the statement already made in verse 4 ('I glorified thee'), 'thy name' signifying that by which God is known, and which is summed up in the word 'Father' (cf. Matt. vi. 9).

thine they were: in their dispositions and sympathies as

7 them to me; and they have kept thy word. Now they
know that all things whatsoever thou hast given me are
8 from thee: for the words which thou gavest me I have
given unto them; and they received *them*, and knew of
a truth that I came forth from thee, and they believed
9 that thou didst send me. I pray for them: I pray not
for the world, but for those whom thou hast given me;
10 for they are thine: and all things that are mine are thine,
11 and thine are mine: and I am glorified in them. And
I am no more in the world, and these are in the world,
and I come to thee. Holy Father, keep them in thy
name which thou hast given me, that they may be one,

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well as in their calling (cf. v. 37 f., 46, viii. 47, i. 47). Their fidelity to the light of conscience and to the teaching of the O. T. had predisposed them to accept the fuller revelation in Christ.

thou gavest them to me. Cf. vi. 37, 44, x. 29[a].

have kept thy word: as Jesus had delivered it unto them. Cf. vii. 16 f., viii. 51, xii. 48 f., xiv. 23.

7, 8. Their loyal and faithful discipleship had led them to see in all Jesus' words and acts communications from the Father, as they indeed were (verse 8, v. 36, xii. 49); and they had thus arrived at the conviction that Jesus came forth from God and was His chosen messenger and representative. Cf. xvi. 30.

9, 10. I pray for them (the 'I' is emphatic): **I pray not for the world . . .** Christ did not in general restrict the scope of his own or his disciples' prayers (cf. 21, 23; Luke xxiii. 34; Matt. v. 44); but at this farewell meeting with his disciples he feels that it is his special duty to commend them to the Father, because, being the Father's, they are also his, and have glorified him by their acceptance of him as the revealer of the Father.

11. This verse states first the circumstances and occasion, then the substance, of the prayer for the disciples. It is because he is about to be separated from his followers that he prays the Father to preserve them in the faith and holiness in which he has himself trained them—in other words, to carry on the religious training which he has begun, the same word **keep** ('I kept,' verse 12) being applied to both stages in their education.

Holy Father: an address appropriate to the petition both here and in 15, 17. Cf. verse 25; Rev. vi. 10; 1 John ii. 20.

thy name which thou hast given me. The revelation of

even as we *are*. While I was with them, I kept them in 12
thy name which thou hast given me: and I guarded
them, and not one of them perished, but the son of
perdition; that the scripture might be fulfilled. But 13
now I come to thee; and these things I speak in the
world, that they may have my joy fulfilled in themselves.
I have given them thy word; and the world hated them, 14
because they are not of the world, even as I am not of
the world. I pray not that thou shouldest take them from 15
the world, but that thou shouldest keep them from the

God as Father, which has been specially entrusted to him and which he has made known to the disciples. Verse 6: cf. 12, and i. 12. For mystical allusions to a new name cf. Rev. ii. 17, xix. 12, xxii. 4.

that they may be one (neut.), **even as we (are)**: separated from the world by their holiness, and united by the bond of love in Christ. Cf. xv. 9–12. The words 'as we are' imply the essential Divinity of Christ.

12. I kept them. 'I' is emphatic, as frequently in this prayer, where the action of the historic Christ is distinguished from the future operations of the Father. The verb is in the imperfect tense, denoting continuous watching and preserving.

the son of perdition: *lit.* 'son of perishing,' a Hebrew idiom (cf. xii. 36; Matt. xxiii. 15), here a designation of Judas, but also applied to 'the man of sin' in 2 Thess. ii. 3: cf. Isa. lvii. 4.

the scripture. Ps. xli. 9: see note on xiii. 18.

13. I speak in the world: that is, while with the disciples and in their hearing (cf. xi. 42), in order that they, trusting in his power with God, may share his confidence in their own and his future. Cf. xv. 11, xvi. 24.

14. I have given them thy word: perfect tense, implying (according to the Greek) an enduring result.

hated them. Aorist tense, denoting a bare fact.

not of the world, even as I. Their relation to the world has become one of alienation, like that of Christ himself, because they have received the Divine word from him; and they will need protection. In xv. 18 a similar cause is assigned for the hatred of the world.

15. Christ cannot ask for them that (like himself) they be taken out of the world, as they have still a mission to accomplish (verses 17 f.). All they need is to be so preserved from evil as to be enabled to fulfil that mission.

16 evil *one*. They are not of the world, even as I am not of
17 the world. Sanctify them in the truth: thy word is truth.
18 As thou didst send me into the world, even so sent
19 I them into the world. And for their sakes I sanctify
myself, that they themselves also may be sanctified in
20 truth. Neither for these only do I pray, but for them

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from the evil (one). So in 1 John v. 18 f., the expression being characteristic of John. The force of the preposition in the original ('out of,' marg.) favours an impersonal reference, as in Rev. iii. 10. But cf. Matt. vi. 13 and 1 John ii. 13 f.

16. The repetition of this statement (cf. verse 14) fitly introduces the further prayer for the disciples' consecration.

17. Sanctify them: better, 'consecrate' (marg.), as denoting the setting apart and endowing for a sacred office. In the only other passage in which the word is used by John (x. 36) it refers to God's consecration of Christ himself, and it is used in a similar way with reference to God's prophets in the LXX. The word occurs in a ceremonial sense in Matt. xxiii. 17 and Heb. ix. 13.

in the truth. The truth as revealed in Christ is the spiritual element in which they are to live and move and have their being. Cf. the promise of the Spirit of truth in xiv. 16 and xvi. 13.

thy word is truth: not merely true, but consisting essentially of truth. Cf. viii. 31 f. 'Thy' is emphatic; but it is God's word in the fullest sense, whether it comes through the voice of Nature, of conscience, or of Scripture. Cf. i. 1-9.

18. The work for which the disciples have to remain is here stated—they are to represent Christ as he has represented the Father. Hence the need for consecration (19).

sent I them. The past tense points back to their commission as apostles, Matt. x. 4; Mark vi. 7; Luke vi. 13, ix. 2.

19. for their sakes I sanctify myself: better, 'consecrate' (marg.). Referring not merely to his self-sacrifice in death but to the devotion of his life to God's service (Heb. x. 7 f.).

may be sanctified. His whole earthly mission would attain its highest object in their consecration (cf. Rom. xii. 1, xv. 16), which, however, is not to be effected by the strength of their own will but through the Spirit he will bestow upon them. Hence the passive.

in truth. Cf. 'in the truth' (verse 17). Some, however, take it in the sense of 'in reality,' as distinguished from the typical and ceremonial consecration of the law, and allege in support of this view the want of the article here as compared

also that believe on me through their word; that they 21
may all be one; even as thou, Father, *art* in me, and
I in thee, that they also may be in us: that the world may
believe that thou didst send me. And the glory which 22
thou hast given me I have given unto them; that they

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with verse 17. But John is not always precise on this point (cf. 3 John iii. 4).

xvii. 20–24. *Prayer for the church.* As the disciples had been blessed through Christ's word, so was their teaching to be a means of bringing others within the sphere of his intercession, which he now therefore offers up for them. He prays, not for the numerical increase of converts, but that those who believe may be so knit together in unity, through fellowship with himself, and may so reflect his heavenly glory, as to convince the world of his Divine origin and of God's love for men.

20. The thought of the apostles' consecration leads to a prayer for those who are to be converted **through their word**, i. e. through the word which Christ has given them (verse 14: cf. xv. 27; Rom. x. 14 f.).

may all be one: expressing the end in view rather than the substance of the prayer. This end had received a place in his prayer for the disciples (verse 11); but it is now more fully dwelt upon, as the importance and moral grandeur of the unity would grow with the growth of the church, when both Jews and Gentiles were to be embraced in its communion.

even as thou, . . . that they also may be in us. This was to be the highest perfection of the church ('perfected into one,' verse 23)—that its members should be brought into a state of vital union one with another (Rom. xii. 4 f.; 1 Cor. xii, xiii; Eph. iv. 4), analogous to that subsisting between the Father and the Son (x. 30, 38, xiv. 10 f.), an ideal which can only be realized in fellowship with the Father and the Son (23, vi. 56, xiv. 23, xv. 4–10; 1 John iii. 24, iv. 12 f.).

that the world may believe that thou didst send me. To such union Christ looked forward as the crowning evidence of his Divine mission (cf. xiii. 35), constituting a moral triumph more marvellous than any physical miracle. That it was in some measure realized appears from the exclamation of the world, 'Behold how these Christians love one another!'

22. Regarding the glory here referred to, cf. verses 1, 5, 24; also xiii. 31 f.

I have given. 'I' emphatic, bringing into prominence what Christ has done to promote the desired end. The gift is regarded

23 may be one, even as we *are* one; I in them, and thou
in me, that they may be perfected into one; that the
world may know that thou didst send me, and lovedst
24 them, even as thou lovedst me. Father, that which thou
hast given me, I will that, where I am, they also may be
with me; that they may behold my glory, which thou
hast given me: for thou lovedst me before the foundation
25 of the world. O righteous Father, the world knew thee

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as already made, although it will only come into their full possession in a future state (Rom. viii. 17; 1 John iii. 1 f.), because it is the destined inheritance of the church; and it is mentioned here because it helps believers to realize their unity both in time and in eternity—in Christ glorified as well as in Christ crucified.

23. I in them, and thou in me: a more explicit statement of the idea in verse 21, 'that they also may be in us.'

perfected into one: the ideal of humanity which will be reached when men dwell together in perfect love and harmony, reflecting the unity of the Godhead, through the Spirit of Christ dwelling in their hearts.

that the world may know . . . Cf. verse 21. When the church exhibits such unity, the world will cease to doubt the Divine origin of Christianity and the love of God for the human race.

24. This is a petition in advance of what has gone before, relating to the participation by his followers, in a future life, of the glory he has given them.

that which: neuter, to denote the unity of the church. Cf. vi. 39.

I will: because he knows that in this his will is one with the Father's. Contrast Matt. xxvi. 39, and cf. xxi. 22 f.

where I am . . . Cf. xiv. 3, xii. 26.

with me: which will be even better for the disciples than to have Christ's Spirit dwelling in them on earth.

may behold my glory: in the sense of enjoying it, by reflecting it. Cf. 2 Cor. iii. 18; 2 Tim. ii. 12; 1 John iii. 2.

which thou hast given me: not the eternal glory which belonged to the eternal Word, but that which was conferred upon the Son as the Incarnate Christ, and which is bound up with his glorified humanity.

before the foundation of the world: a glimpse into the eternal relations of the Godhead. Cf. Matt. xxv. 34; Luke ix. 50.

xvii. 25, 26. *The prayer summed up.* Christ concludes with

not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and 26
will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

When Jesus had spoken these words, he went forth 18
with his disciples over the brook Kidron, where was

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a brief review of the endearing and responsible relation in which he stands to his disciples and of the gracious purposes which he has still to accomplish in them and for them.

25. righteous Father: fitting introduction to a statement of the disciples' claims on God by reason of the confidence they have placed in His Son as contrasted with the rejection of him by the world (cf. verse 11).

26. and will make it known. Although the revelation of the Father was complete in Jesus, there were inexhaustible treasures of knowledge which had still to be communicated to the apostles and the church (cf. xvi. 13 f.). Hence would result an ever-increasing sense of the Divine love manifest in Christ, giving him an ever-increasing place in their hearts. Cf. Eph. iii. 17–19.

thy name. Cf. verses 6, 11, 12.

GLORIFICATION OF JESUS IN HIS DEATH AND RESURRECTION. xviii.—xx.

xviii, xix. **His arrest, trial, and crucifixion,** illustrating his spiritual ascendency over both friends and foes, the voluntariness of his sufferings, the reality of his human nature, and the fulfilment of Old Testament prophecy.

xviii. 1–11. *The betrayal and arrest.*

1. went forth: out of the city, as the crossing of the brook would seem to imply (cf. xiv. 31), though the same expression is used of leaving the upper room (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39).

the brook: or, 'ravine'; *Gr.* 'winter-torrent' (marg.). The ravine through which the torrent once flowed (now generally dry) lies between the city and Mount Olivet, running south-east to the Dead Sea.

Kidron: a Hebrew name meaning 'black,' and derived from the colour of the water or the darkness of the ravine, the bottom of which is about 150 feet below Gethsemane, and nearly 400 feet below the level of the temple. Both here and in the LXX (2 Sam. xv. 23; 1 Kings ii. 37, xv. 13; 2 Kings xxiii. 6, 12) the Greek word is spelt *Kedron,* from which it is inferred that the place

a garden, into the which he entered, himself and his
2 disciples. Now Judas also, which betrayed him, knew
the place: for Jesus oft-times resorted thither with his
3 disciples. Judas then, having received the band *of*
soldiers, and officers from the chief priests and the
Pharisees, cometh thither with lanterns and torches and
4 weapons. Jesus therefore, knowing all the things that
were coming upon him, went forth, and saith unto them,
5 Whom seek ye? They answered him, Jesus of Nazareth.
Jesus saith unto them, I am *he*. And Judas also, which
6 betrayed him, was standing with them. When therefore

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may have been originally planted with cedars; hence, '*or*, of the cedars,' in margin.

a garden: an orchard in 'a place' (Mark xiv. 32) called Gethsemane, the scene of the agony, which John does not record.

2. John alone gives us the information in this verse, the object being evidently to shew that there was no attempt at concealment or escape on the part of Jesus.

oft-times resorted thither. Cf. viii. 1; Luke xxii. 39.

3. the band: or, 'cohort' (marg.), consisting of 600 men, and forming the tenth part of a legion (Matt. xxvii. 27; Mark xv. 16; Acts x. 1, &c.). Here, no doubt, it was a detachment of soldiers from the garrison stationed in the castle of Antonia, sent to preserve order (Matt. xxvi. 5) and frustrate any attempt at rescue.

officers: that is, official guards and temple police sent by the Sanhedrin (vii. 32, 45). Luke xxii. 52 implies that some of the chief priests accompanied them.

lanterns and torches: a picturesque detail, mentioned by John only.

4. knowing: shewing how deliberate and voluntary was his self-surrender (cf. x. 18, xvii. 1).

went forth: from the group of disciples, or the shadow of the trees, or the garden enclosure. 'He who had avoided notoriety (v. 13) and royalty (vi. 15) goes forth to welcome death' (Plummer, *in loco*).

5. Jesus of Nazareth. Cf. i. 46; Matt. xxi. 11; Acts x. 38.

Judas also... The kiss with which he betrayed him (Matt. xxvi. 49) may have been given at this moment.

he said unto them, I am *he*, they went backward, and
fell to the ground. Again therefore he asked them, 7
Whom seek ye? And they said, Jesus of Nazareth. Jesus 8
answered, I told you that I am *he*: if therefore ye seek
me, let these go their way: that the word might be ful- 9
filled which he spake, Of those whom thou hast given me
I lost not one. Simon Peter therefore having a sword 10
drew it, and struck the high priest's servant, and cut off

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6. I am (he). It has been suggested that the significance of this expression in Hebrew as God's unspeakable name (Jehovah) (cf. vi. 20, viii. 24, 28, 58, xiii. 13) may partly account for the overawing effect produced on the leaders of the crowd. But probably the true explanation is to be found in the moral influence of Christ's calm and dignified bearing, as well as of the prestige he had won by his words of wisdom and his works of power (cf. vii. 46)—to which we may add that a crowd is easily thrown into confusion by any unexpected movement at the front. There are well authenticated instances of similar incidents in the lives of heroes, yet the statement in the text is represented by a leading assailant of this Gospel (Schmiedel) as a strong proof of its unhistorical character. Holtzmann classes the statement with vii. 44–46, viii. 59, x. 39.

7. Again... He repeats the question in order to bring out the fact that it is for his own arrest only that they have been sent; and on receiving the same answer as before he claims for the disciples that they be allowed to go unmolested. He must first die for them before he allows them to suffer for him.

9. that the word might be fulfilled. The word quoted was part of his own intercessory prayer (xvii. 12) though it was obviously spoken in a far deeper and more spiritual sense. The preservation of their lives was a fulfilment of it only as being a condition of the fulfilment of their apostolic calling. The freedom with which the Apostle quotes the words he had previously recorded as spoken by his Lord is not favourable to the doctrine of verbal inspiration.

10. therefore. The reason is expressly stated by Luke (xxii. 49) when they 'saw what would follow.' Cf. xiii. 37.

a sword. Cf. Luke xxii. 38.

servant: or, 'bond-servant' (marg.)—one of the high-priest's household. The mention of this circumstance, as well as of the name of the man and of the apostle who struck him, is peculiar to John, and is in keeping with his character as an eye-witness who had been acquainted with the high-priest (15) and was writing so long after the events that there was no need for reticence.

his right ear. Now the servant's name was Malchus.
11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?
12 So the band and the chief captain, and the officers of
13 the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which
14 was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

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11. Cf. Matt. xxvi. 53.

the cup: an expression derived in this figurative sense from the O. T. (e.g. Ps. lxxv. 8; Jer. xxv. 15; cf. Rev. xiv. 10, xvi. 19), and a prominent feature in the Synoptical account of the Agony through which Christ had just passed. (Cf. Matt. xxvi. 39, &c.)

xviii. 12–27. *Jewish or ecclesiastical trial.*

12. chief captain: *lit.* 'the commander of a thousand,' the military tribune, whose presence shewed the importance of the occasion in the eyes of the authorities.

seized Jesus and bound him: probably deemed the more necessary after what had just occurred.

13. to Annas first. The examination before Annas was preliminary to the regular trial before the Sanhedrin, and was owing to his intimacy with the high-priest, as well as to his age and experience and great influence in the sacerdotal circle. He had held the office of high-priest during 7–14 A.D., a position afterwards held by five of his sons, the last of whom (also called Annas) put to death James, the Lord's brother, in 62 A. D.

father in law to Caiaphas: a circumstance not mentioned in the other Gospels.

high priest. Caiaphas held the office during 18–36 A. D. Cf. Luke iii. 2 and Acts iv. 6.

that year. Although the office might be held for life the Roman authorities were constantly making new appointments. See on xi. 49.

14. gave counsel: as recorded in xi. 49–52. The Evangelist recalls the fact because the fulfilment of the prophecy is now so near.

And Simon Peter followed Jesus, and *so did* another 15
disciple. Now that disciple was known unto the high
priest, and entered in with Jesus into the court of the
high priest; but Peter was standing at the door without. 16
So the other disciple, which was known unto the high
priest, went out and spake unto her that kept the door,
and brought in Peter. The maid therefore that kept 17
the door saith unto Peter, Art thou also *one* of this man's
disciples? He saith, I am not. Now the servants and 18
the officers were standing *there*, having made a fire of
coals; for it was cold; and they were warming them-
selves: and Peter also was with them, standing and
warming himself.

The high priest therefore asked Jesus of his disciples, 19

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15. Simon Peter followed Jesus. Cf. Matt. xxvi. 58.

another disciple: in all probability John himself, who is so often associated with Peter (e. g. xx. 2) and who usually veils his own personality. Hence the marks of an eye-witness in the following narrative.

the court of the high priest: the enclosed space within the official residence (cf. Luke xxii. 55).

16. her that kept the door. Cf. Acts xii. 13: 'a maid came to answer, named Rhoda.'

17. Art thou also . . .: an inquiry due perhaps to Peter's connexion with John (16). In the original the question is put in a form that suggests a negative answer ('Surely thou art not'), facilitating Peter's denial, which may have been prompted by the fear of being called to account for his assault on Malchus (26).

this man's: a contemptuous expression.

18. A vivid description, to which Mark (xiv. 54: cf. Luke xxii. 56) adds another touch, 'warming himself in the light (of the fire).' Jerusalem being 2,500 feet above the sea, the nights are sometimes cold about the time of the passover.

servants: that is, 'bond-servants' (marg.), of the high-priest, as in verse 10.

19 The high priest. Whether Annas or Caiaphas, is disputed. From a comparison of verses 13 and 24 (cf. Acts. iv. 6) we should infer that it was Annas, were it not that in these verses it is Caiaphas, not Annas, who receives the *name* of high-priest.

20 and of his teaching. Jesus answered him, I have spoken
openly to the world; I ever taught in synagogues, and in
the temple, where all the Jews come together; and in
21 secret spake I nothing. Why askest thou me? ask them
that have heard *me*, what I spake unto them: behold,
22 these know the things which I said. And when he had
said this, one of the officers standing by struck Jesus
with his hand, saying, Answerest thou the high priest
23 so? Jesus answered him, If I have spoken evil, bear
witness of the evil: but if well, why smitest thou me?
24 Annas therefore sent him bound unto Caiaphas the high
priest.

Annas may have had apartments in the official residence. In any case there was nothing to hinder him from conducting a preliminary trial there.

asked Jesus: wishing to extract something that would afford a handle against him.

20, 21. A parallel has been drawn between Christ's defence here and that of Socrates at his trial, 'If any one says that he has ever learned or heard anything from me in private, which men in general have not heard, be assured he says what is not true' (Plato, *Apol.* xxi).

20. openly: not after the manner of a conspirator (cf. Matt. x. 27).

in synagogues: better, 'in synagogue' (marg.), as we say 'in church.' The pronoun **I** in this reply is in several instances emphatic, as if Jesus would contrast his own methods with those of his questioner.

21. these know: implying that some of those present had been among his hearers (cf. verse 22 with vii. 46). According to Jewish law, witnesses for the defence were entitled to be heard first.

22. with his hand: or, 'with a rod' (marg.). But the latter meaning had become obsolete (Field, p. 105). Cf. Acts xxiii. 2.

23. spoken evil: referring to his teaching, about which he is being examined. In this verse we have a practical commentary on the injunction to 'turn the other cheek also' (Matt. v. 39).

24. therefore: either because he had failed to ensnare Jesus by his questions, or as having made out a *prima facie* case against him, such as to justify his arraignment before the Sanhedrin.

bound. During the examination he would be free.

Now Simon Peter was standing and warming himself. 25
They said therefore unto him, Art thou also *one* of his
disciples? He denied, and said, I am not. One of the 26
servants of the high priest, being a kinsman of him whose
ear Peter cut off, saith, Did not I see thee in the garden
with him? Peter therefore denied again: and straight- 27
way the cock crew.

They lead Jesus therefore from Caiaphas into the 28
palace: and it was early; and they themselves entered

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25. standing and warming himself. The story of Peter's fall is resumed in the very words with which it had been broken off in verse 18.

They said . . . : that is, the men standing with him by the fire. Their question is put in the same conjectural form as in verse 17, and was probably occasioned by something in Peter's manner which attracted their attention as Jesus passed through the court after his examination before Annas, when (on account of the denial) 'the Lord turned, and looked upon Peter' (Luke xxii. 61).

26. One of the servants: who had accompanied Judas to the garden, and now recognized Peter as one of the disciples whom he had seen there.

kinsman . . . The mention of this relationship is another token of independent knowledge on the part of the writer.

Did not I see . . . The question is now put in a form that does not anticipate a negative answer. Cf. Luke xxii. 59.

27. denied again. Peter was now too deeply committed to give any other answer.

the cock crew: in accordance with the Saviour's warning (xiii. 38). This Gospel records neither the aggravations of Peter's sin nor his repentance, but it relates his restoration in chap. xxi. Cf. Matt. xxvi. 69–75; Mark xiv. 66–72; Luke xxii. 54–62.

xviii. 28—xix. 16. *Roman or civil trial.*

28. from Caiaphas: or rather, 'from the house of Caiaphas' (Field, p. 106). Cf. Mark v. 35. John does not relate the proceedings before Caiaphas and the Sanhedrin, as they were already recorded by the Synoptists (Matt. xxvi. 57—xxvii. 2; Mark xiv. 53—xv. 1; Luke xxii. 66–71). But the details of the examination before Pilate are mainly to be found in this Gospel alone. John seems to have followed Jesus even to the cross (xix. 26), and can thus speak as an eye-witness.

the palace: or, 'Prætorium' (marg.): a word which meant originally the general's tent or head quarters. Here it denotes

not into the palace, that they might not be defiled, but
29 might eat the passover. Pilate therefore went out unto
them, and saith, What accusation bring ye against this
30 man? They answered and said unto him, If this man
were not an evil-doer, we should not have delivered him
31 up unto thee. Pilate therefore said unto them, Take
him yourselves, and judge him according to your law.
The Jews said unto him, It is not lawful for us to put
32 any man to death: that the word of Jesus might be
fulfilled, which he spake, signifying by what manner of
death he should die.

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the Roman Governor's residence, which may have been either the castle of Antonia, or the palace of Herod on the western hill of the city.

early: strictly, the fourth watch, i. e. 3–6 a.m.—'in the morning,' Mark xiii. 35.

entered not. To have entered a house in which there was leaven (Exod. xii. 15) would have disqualified them for eating the passover, which, according to this Gospel, was to be held on the evening of the same day (cf. on xiii. 1).

29. Pilate. The name is introduced without explanation as already well known to the readers of the Synoptic Gospels.

went out unto them: a concession to Jewish prejudice. Pilate had been doubtless cognizant of the arrest the previous night, and he may have been as anxious as the Jews to dispose of the case before the crowds gathered (cf. Matt. xxvii. 19).

30. They answered and said unto him. They wished the Roman Governor to execute the sentence of death they had passed (Matt. xxvi. 66; Mark xiv. 64) without further inquiry into the case. It was an illogical and insolent reply.

an evil-doer. Too vague a charge.

31. according to your law. Pilate stands upon his constitutional rights and will limit them to theirs (cf. Acts xviii. 14 f.). But this does not suit their purpose, as the right of inflicting the death penalty had been taken from them when Judæa virtually became a Roman province (cf. xix. 10). The stonings referred to in the N. T. (e. g. Acts vii. 57 f.) were illegal. Cf. Josephus, *Ant.* xx. 9. 1, and Bell. *Jud.* ii. 8. 1.

32. the word of Jesus: recorded in xii. 32 f.; cf. xxi. 19. Crucifixion was a punishment never inflicted by the Jews.

Pilate therefore entered again into the palace, and 33
called Jesus, and said unto him, Art thou the King of
the Jews? Jesus answered, Sayest thou this of thyself, 34
or did others tell it thee concerning me? Pilate 35
answered, Am I a Jew? Thine own nation and the
chief priests delivered thee unto me: what hast thou
done? Jesus answered, My kingdom is not of this 36
world: if my kingdom were of this world, then would

(33–38ª. Inside the Prætorium. 'The good confession,' 1 Tim. vi. 13.)

33. Art thou... The pronoun is emphatic and contemptuous. The question is recorded in all the four Gospels, and was doubtless put as the result of Pilate's conference with the Jews, at which Jesus was not present (34 f.; Luke. xxiii. 1 f.).

the King of the Jews. This title recurs in verse 38, xix. 3, 19, 21, and previously in the Gospel history only at Matt. ii. 2. Cf. the loftier title, 'King of Israel,' at i. 49.

34. The distinction here made was important both as regarded the religious interests of Pilate and to prevent the raising of a false issue. If Pilate put his question in a political sense, the answer must be in the negative; if in a higher, theocratic sense, a different answer would be called for. But, according to Meyer, Jesus simply claims the **right to know the author** of the accusation, whether Pilate put the question to him at his own instance, or at the prompting of others.

35. Am I a Jew? Pilate repudiates with scorn any personal interest in the question, and in Roman fashion brings the matter to a practical point.

what hast thou done? He cannot understand how any one assuming such a title should have been given up by his countrymen, who were generally so ready to encourage similar pretensions.

36. Jesus takes the opportunity now afforded him for testifying to his kingship before the Gentiles (1 Tim. vi. 13) in as fitting terms as he had already done before the Jews (Matt. xxvi. 63 f.). First negatively, to shew how different his kingdom is from the kingdoms of this world, and how little he has in common with the political intrigues of the Jews.

My kingdom: an expression thrice repeated in this reply; and each time the pronoun is emphatic.

not of this world: either in nature or in origin. Cf. viii. 23, xv. 19, xvii. 14–16.

my servants fight, that I should not be delivered to the
37 Jews: but now is my kingdom not from hence. Pilate
therefore said unto him, Art thou a king then? Jesus
answered, Thou sayest that I am a king. To this end
have I been born, and to this end am I come into the
world, that I should bear witness unto the truth. Every
38 one that is of the truth heareth my voice. Pilate saith
unto him, What is truth?

And when he had said this, he went out again unto
the Jews, and saith unto them, I find no crime in him.

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my servants: or, 'officers' (marg.): same word as in verses 3, 12, &c. The only other passages in which it is applied to Christ's servants are Acts xiii. 5 and 1 Cor. iv. 1.

delivered to the Jews. Cf. xix. 16.

but now: that is, as things really are. Cf. Matt. v. 3 ff.

37. Art thou a king then? might be rendered, 'So thou art a king?'—expressive of mingled pity and derision. The pronoun comes last in the Greek. Christ's reply, as translated in the margin, is, 'Thou sayest it, because I am a king,' meaning (according to the Hebrew idiom), 'What thou sayest is true, for a king I am.'

To this end: that is, to be a king.

to this end am I come into the world. The addition of this clause seems to imply pre-existence and a Divine mission (cf. ix. 39, x. 36, xi. 27, xvi. 28).

that I should bear witness unto the truth. The pronoun is very emphatic, bringing into prominence Jesus' own personality, on which Pilate had sought to throw contempt. The description of Christ's royal calling is characteristic of John's writings. Here it implies the defence and support of truth in every form, as centred in the revelation of the Father (i. 18). A similar expression is used with regard to John the Baptist (v. 33).

Every one that is of the truth. Cf. vii. 17, viii. 47; 1 John iv. 19. Jesus recognizes as his loyal subjects all who have at heart the interests of truth (i. 9, iii. 21, x. 16).

38. What is truth? Not 'the truth' as in preceding verse. It was the question of a practical politician, who attached no importance to the speculations of philosophers or the dreams of enthusiasts. If truth was all that Jesus was concerned about, there was no need (Pilate thought) to take him seriously.

But ye have a custom, that I should release unto you 39
one at the passover: will ye therefore that I release unto
you the King of the Jews? They cried out therefore 40
again, saying, Not this man, but Barabbas. Now
Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. 19
And the soldiers plaited a crown of thorns, and put it on 2

(38b–40. Outside the Prætorium. At this point Luke introduces the trial before Herod (xxiii. 6–12.))

39. a custom: known to us only through the allusion here and in the other Gospels. But a release of ten prisoners by Albinus, on the eve of the passover, is mentioned by Josephus (*Ant.* xx. 9. 3).

will ye therefore ... Though convinced of Christ's innocence, Pilate acts as if he were guilty, probably because he is unwilling to run counter to the finding of the Sanhedrin. According to Mark xv. 8 it was the multitude that first called for the release of a prisoner.

the King of the Jews. An unfortunate expression, fitted to provoke the resentment of the hearers (cf. xix. 21).

40. again: implying that the Jews had already been clamouring against Jesus (cf. Luke xxiii. 5).

Barabbas: meaning 'son of a father' (or, 'of a rabbi'). According to Mark xv. 11, the multitude made this demand at the instigation of the chief priests.

a robber. There is an impressive abruptness about this statement that reminds us of xi. 35 and xiii. 30. From Luke we learn that Barabbas had been guilty of insurrection and murder. He had committed the very offence (sedition) of which Jesus was accused. But this probably gained for him the sympathy of the populace, and led to his nomination for the privilege of release.

(xix. 1–3. Inside the Prætorium.)

1. therefore took Jesus ...: a sad commentary on Roman justice as administered by Pilate; yet his object was to save Jesus from the extreme penalty of the law.

scourged him. Scourging usually preceded crucifixion, but Luke xxiii. 14–16 shews that in this instance it was intended to avert it. It was a terribly severe punishment, frequently causing death.

2. the soldiers: who had inflicted the punishment, a procurator having no lictors to execute such orders.

a crown of thorns: in mockery of Jesus' supposed claims to

3 his head, and arrayed him in a purple garment; and
they came unto him, and said, Hail, King of the Jews!
4 and they struck him with their hands. And Pilate went
out again, and saith unto them, Behold, I bring him out
to you, that ye may know that I find no crime in him.
5 Jesus therefore came out, wearing the crown of thorns
and the purple garment. And *Pilate* saith unto them,
6 Behold, the man! When therefore the chief priests and
the officers saw him, they cried out, saying, Crucify *him*,
crucify *him*. Pilate saith unto them, Take him your-

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royalty. The crown may have been composed of the ivy-shaped leaves of a prickly shrub called *nâbk*, which grows in the neighbourhood of Jerusalem.

a purple garment: some old cloak of a military officer—perhaps of Pilate himself; 'a scarlet robe' according to Matt. xxvii. 28 ('purple' in Mark xv. 17). The two colours were not always distinguishable. From Luke xxiii. 11 we learn that Herod and his soldiers had made sport of Jesus in a similar way.

3. came unto him, and said: or rather, 'kept coming unto him and saying.' They came up to him in turn to pay their mock homage.

with their hands: or, 'with rods' (marg.). But see xviii. 22.

(xix. 4–7. Outside the Prætorium.)

4, 5. Pilate appeals to the pity of the crowd. He wishes the Jews to acquiesce in the release of Jesus, and with this view he brings the prisoner forth, pale and exhausted as he is, and still wearing the mock insignia of royalty—outwardly, indeed, a sorry spectacle.

5. Behold, the man! an expression of mingled pity and contempt. The Apostle seems to have preserved a vivid recollection of the whole scene.

6. Crucify (him), crucify (him). The fury of the priestly party broke out afresh at the sight of the man whom they had so long regarded as their enemy, and the air rang with their demand for crucifixion, which drowned any expressions of compassion.

Take him yourselves . . .: an ebullition of impatient anger. Pilate was chagrined at the failure of his efforts to conciliate the Sanhedrin, and disgusted with their fanatical hatred. Of course he knew quite well that what he bade them do was beyond their power.

selves, and crucify him: for I find no crime in him.
The Jews answered him, We have a law, and by that 7
law he ought to die, because he made himself the Son
of God. When Pilate therefore heard this saying, he was 8
the more afraid; and he entered into the palace again, 9
and saith unto Jesus, Whence art thou? But Jesus gave
him no answer. Pilate therefore saith unto him, Speakest 10
thou not unto me? knowest thou not that I have power

I find. The pronoun emphatic, in contrast to **yourselves.**

7. We have a law. See Lev. xxiv. 16. The pronoun is emphatic.

the Son of God: a striking contrast to Pilate's description of him in verse 5. In the original it is 'Son,' not 'the Son,' which would not have been understood by a Gentile; cf. Matt. xxvii. 54 (marg.). Apparently the Jews had not mentioned this charge before (although it was the real ground of condemnation in their own court, Matt. xxvi. 63-66; Luke xxii. 70 f.: cf. v. 18, x. 33), because they wished to represent Jesus as a political offender. The charge in question was one that fell within their jurisdiction, although the sentence they had passed was beyond their power to execute.

(8-11. Inside the Prætorium.)

8. the more afraid. The awe which already, in some degree, underlay Pilate's contemptuous bearing, inspired by the patient dignity of the sufferer (cf. Matt. xxvii. 54), as well as by what he may have previously heard of him, was deepened by this new element of mystery.

9. Whence art thou? The question was not put in an ordinary sense, for Pilate already knew that Jesus was a Galilæan (Luke xxiii. 6: cf. viii. 14).

no answer: because the question was not one with which the Roman Governor was called to deal. His first and obvious duty was to release the prisoner, whom he had already acquitted of the only charge brought against him with which the civil court could deal. For a similar silence on the part of Jesus cf. Luke xxiii. 8 f.

10. unto me. The pronoun emphatic, in contrast to the crowd and its leaders.

power: or rather, 'authority' (marg.). The dignity of the Roman magistrate was offended, and he desired to warn the prisoner of his folly in treating with disrespect one who had the power of life and death in his hands.

11 to release thee, and have power to crucify thee? Jesus
answered him, Thou wouldest have no power against
me, except it were given thee from above: therefore he
12 that delivered me unto thee hath greater sin. Upon
this Pilate sought to release him: but the Jews cried
out, saying, If thou release this man, thou art not Cæsar's
friend: every one that maketh himself a king speaketh
13 against Cæsar. When Pilate therefore heard these words,
he brought Jesus out, and sat down on the judgement-
seat at a place called The Pavement, but in Hebrew,
14 Gabbatha. Now it was the Preparation of the passover:

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11. from above: that is, from God. He would have Pilate understand that the authority of which he boasts is no irresponsible gift, to be used as he pleases. Cf. iii. 27; Rom. xiii. 1–7.

he that delivered me unto thee: that is, Caiaphas (xviii. 35), not Judas, who had delivered him to the Sanhedrin.

hath greater sin: because he was employing God's minister of justice as a tool to carry out his unjust and wicked designs.

(12–16. Outside the Prætorium.)

12. Upon this Pilate sought . . .: so deeply impressed was he by the solemn words addressed to him. Imperfect tense —implying continuous, though ineffectual, efforts to release Jesus.

but the Jews. A new idea occurs to them: if Pilate persist in acquitting the prisoner, he will lay himself open to the charge of indifference to the interests of his Imperial master. It was well known that Tiberius had a ready ear for such accusations, so they try this threat upon the governor, who was not the man (according to Philo and Josephus) to endanger his personal interests for the sake of mere sentiment, and whose past record rendered his position somewhat insecure. The result shews that they gauged him rightly.

speaketh against Cæsar: better, 'opposeth Cæsar' (marg.).

13. sat down: as if to give judgement.

The Pavement: probably a tesselated court in front of the Prætorium, or part of the adjacent temple mount, which (according to Josephus) was paved with mosaic.

Gabbatha: apparently the Heb. equivalent of the foregoing. Supposed to be the Greek transliteration of an Aramaic word, meaning 'height, back-ridge.'

14. the Preparation: the ordinary name for Friday, as the

it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away 15
with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore 16
he delivered him unto them to be crucified.

They took Jesus therefore: and he went out, bearing 17

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day of preparation for the sabbath, which, in this instance, was the sabbath **of the passover**—a characteristic note of this Gospel.

the sixth hour: twelve o'clock. The seeming discrepancy with Mark's statement of time ('It was the third hour and they crucified him,' xv. 25) may be due to the Oriental want of precision in reckoning time, when the speaker has nothing to guide him but the apparent position of the sun in the sky. The third hour may have been past, and the sixth hour (the next well-marked division of time) approaching. But those critics who account for the peculiar chronology of the fourth Gospel by its desire to trace a correspondence between the circumstances of Christ's death and the celebration of the passover, see here a reference to the fact that the passover lamb was usually slain in the afternoon.

Behold, your King! a bitter taunt on the part of Pilate—not without reference, perhaps, to Christ's triumphal entry into Jerusalem a few days before.

15. The demand for crucifixion is louder and more impassioned than ever, whereupon Pilate repeats his sarcasm in even more galling terms than before.

your King. In the original these words have a much more emphatic position.

The chief priests answered . . . It was thus a national apostasy, as the Apostle wishes to indicate.

We have no king but Cæsar. This was an express repudiation, not only of Jesus, but of the Christ, in whom their hopes as a nation had so long centred; and it was homologated by the people (Matt. xxvii. 25).

16. unto them: to carry out their sentence by the hands of the soldiers. Pilate passes no sentence himself, even washing his hands (Matt. xxvii. 24 f.) in token of judicial innocence. But in reality he was as guilty of apostasy as the chief priests, although in a different sense.

The Crucifixion and its attendant circumstances. xix. 17–42.

xix. 17–22. *The Crucifixion.*

17. went out. The place of execution was, as usual in other cities, outside the walls (cf. verse 20, and Heb. xiii. 12).

the cross for himself, unto the place called The place of
18 a skull, which is called in Hebrew Golgotha: where they
crucified him, and with him two others, on either side
19 one, and Jesus in the midst. And Pilate wrote a title
also, and put it on the cross. And there was written,
20 JESUS OF NAZARETH, THE KING OF THE JEWS. This title
therefore read many of the Jews: for the place where
Jesus was crucified was nigh to the city: and it was
21 written in Hebrew, *and* in Latin, *and* in Greek. The
chief priests of the Jews therefore said to Pilate, Write

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for himself. This was also customary. But from Matt. xxvii. 32 and Mark xv. 21 f. it would appear that Jesus' strength gave way, and that a stranger was compelled to relieve him of the cross.

The place of a skull: so called from its skull-like appearance. It is now generally identified with a knoll a few hundred feet outside the Damascus Gate, in the neighbourhood of 'Jeremiah's Grotto,' near the ancient tombs and on the line of the northern thoroughfare.

Golgotha: meaning 'skull': the Aramaic form of the Heb. 'gulgoleth,' mentioned in 2 Kings ix. 35.

18. two others: described by Matthew and Mark as 'robbers,' and by Luke as 'malefactors.' Probably they had been associated with Barabbas.

in the midst: thus identifying Jesus to the fullest possible extent with the criminal class. Cf. Isa. liii. 12.

19. a title: described in Mark xv. 26 as 'the superscription of his accusation.' When a criminal was led out to be crucified, a board, on which were inscribed his name and address, was hung round his neck, and afterwards affixed to the cross. In this instance Pilate himself drew out the inscription in such terms as to inflict yet another wound on Jewish pride.

20. in Hebrew, (and) in Latin, (and) in Greek: so that the inscription might be understood by all the by-passers who were able to read, Hebrew being the national tongue, Latin the official, and Greek the common medium of communication throughout the civilized world. The inscription varies slightly in the different Gospels, owing perhaps to its being in one case a translation from the Hebrew and in another a copy of the Greek.

21. The Jews felt affronted by the terms of the proclamation, which would be read by the pilgrims coming to the feast; and their feeling found expression through their chief priests.

not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written 22
I have written.

The soldiers therefore, when they had crucified Jesus, 23
took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said 24
therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the soldiers did. But there 25
were standing by the cross of Jesus his mother, and his

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but, that he said. The distinction was real enough from their point of view. But Pilate, with the obstinacy which is known to have been characteristic of him, refused to alter what he had written. It may be noted that John alone records this incident.

xix. 23–27. *Two groups at the cross.*

23. Such a distribution was a common practice at an execution.

four parts: there being a quaternion of soldiers (cf. Acts xii. 4).

coat: or, 'tunic' (marg.). It was worn next the skin, and stretched from the neck to the ankles. Josephus tells us that an unseamed tunic was worn by the high-priest. Usually the tunic consisted of two parts, held together by clasps.

24. the scripture: Ps. xxii. 18, quoted almost verbatim from the LXX. The details are less fully given by the Synoptists.

25. This little group seem to have approached nearer to the cross than the rest of the 'many women . . . beholding from afar,' who are mentioned in Matt. xxvii. 55 and Mark xv. 40. It is disputed whether the women named in this verse are three or four in number. If the latter, then 'his mother's sister' is to be identified with Salome, the mother of John, who is one of the larger group mentioned above; and Jesus and John would then be cousins, which would account in some degree for Mary being entrusted to the care of John (verse 26). It is quite in keeping with John's style to arrange the names in pairs, connecting the two members of each pair with the conjunction 'and,' while the

mother's sister, Mary the *wife* of Clopas, and Mary
26 Magdalene. When Jesus therefore saw his mother, and
the disciple standing by, whom he loved, he saith unto
27 his mother, Woman, behold, thy son! Then saith he
to the disciple, Behold, thy mother! And from that
hour the disciple took her unto his own *home*.
28 After this Jesus, knowing that all things are now

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description of Salome as 'his mother's sister' would also accord with John's reserve in alluding to himself or his relatives. Moreover, if 'his mother's sister' and 'Mary the wife of Clopas' denote one and the same person, it would follow that there were two sisters bearing the same name, which is very unlikely to have been the case.

the (wife) of Clopas. The precise relation, whether that of wife or daughter or mother, is not certain in the Greek. In the parallel passages in the Synoptics there is mention of 'Mary the mother of James and Joses,' while in Matt. x. 3 we read of one of the twelve apostles called 'James the son of Alphæus,' which has naturally led to the inference that Clopas and Alphæus are but different transliterations of the same Aramaic name.

Mary Magdalene. Cf. Luke viii. 2.

26. the disciple . . . whom he loved. The designation was appropriate in this connexion (cf. xiii. 23).

Woman. See on ii. 4.

behold, thy son. Mary was to find in John one who would act the part of a son to her when Jesus had been taken from her. If the 'brethren' of Jesus (see on ii. 12) were but step-sons to Mary, as well as opponents of Jesus' claims as the Messiah (cf. vii. 5), we can discern the wisdom of the arrangement.

27. from that hour: either from that moment (in which case Mary was spared the further laceration of her feelings by the sight of her son's sufferings), or after all was over. In the former case John must have returned to the cross (verse 35).

unto his own. For the same expression cf. i. 11, xvi. 32. Mary was committed to the care of John, not vice versa (as Roman Catholic writers sometimes maintain), although they were to find mutual support in their common love for Christ. The circumstances mentioned in xviii. 5 and Mark i. 20 favour the supposition that John was in a position to provide for Mary's wants without difficulty. The only subsequent mention of Mary is in Acts i. 14. It is in the fourth Gospel alone that this incident is recorded.

xix. 28-30. *Last words on the cross, recorded in this Gospel only.*

finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: 29 so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had 30 received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Preparation, 31

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28. that the scripture might be accomplished. Opinion is divided as to the reference of these words, whether to the preceding or the following clause. The former would be more in harmony with John's usage, while the latter derives support from the reference to thirst in Ps. lxix. 21. Probably the meaning is that Jesus now permitted himself to express his sense of bodily suffering (**I thirst**), because he knew that his duty was completely discharged and prophecy fulfilled. The word translated 'accomplished' is more comprehensive and conclusive than the word usually applied to the fulfilment of prophecy.

29. a vessel: mentioned by John only, having doubtless come under his personal observation.

vinegar: sour wine made from grapes already pressed. Soldiers often drank it, and it is also said to have been provided for the use of persons undergoing crucifixion. According to Luke xxiii. 36, it had been previously offered to Jesus by the soldiers, in mockery. But perhaps their feelings had undergone a change since then (cf. Luke xxiii. 47).

upon hyssop. According to some, a stalk of the caper-plant, enabling them to reach the mouth of Jesus, who was elevated a foot or two above them on the cross; according to Field (following Th. Beza and others), a javelin (*Gr. hussos*), serving the same purpose; while others suggest a species of wild marjoram used for the purpose of giving the wine a pungent, aromatic flavour. The word only occurs elsewhere in the N. T. at Heb. ix. 19.

30. had received. Contrast his refusal of the stupifying mixture formerly offered to him (Matt. xxvii. 34, 48; Mark xv. 23).

It is finished: a cry of triumph. Cf. xvi. 33, 'I have overcome the world,' and Mark xv. 37.

bowed his head: a fact recorded only by John; the visible counterpart of the words recorded by Luke (xxiii. 46), 'Father, into thy hands I commend my spirit.'

gave up: a voluntary surrender of his life (cf. x. 18; Matt. xxvii. 50; Mark xv. 37).

xix. 31–37. *Two prophecies fulfilled.* (Peculiar to John.)

31. because it was the Preparation. Although they were

that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that*
32 they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which
33 was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his
34 legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.
35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that

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morally responsible for the violation of truth and justice which had just taken place, the Jews were anxious to comply with the ceremonial requirements of their law.

a high day. It was not lawful (Deut. xxi. 22 f.) to let dead bodies be exposed overnight (as they sometimes were among the Romans, who left the corpses of executed persons to be consumed by beasts of prey); but there was special reason for having them removed on this occasion, because the next day was not only the sabbath, but the sabbath of the passover, and therefore a day of special sanctity.

might be broken. The breaking of the legs (*crurifragium*) with a heavy mallet is mentioned elsewhere in connexion with crucifixion, being intended either to intensify the suffering or to hasten death. Here it was evidently for the latter purpose.

32. The soldiers therefore came: two on each side, to break the legs of the two men between whom Jesus was crucified.

34. a spear: the Roman *hasta*, having an oval point that could make a gaping wound into which the hand might be thrust (xx. 27).

blood and water. Many explanations have been offered to account for this phenomenon on physiological grounds. According to Milligan, the spear-wound was inflicted the *instant after death*, while Meyer sees in the occurrence a sign of the supernatural life which Jesus possessed. In any case John found in it a spiritual significance, as symbolic of redemption and regeneration (1 John v. 6–8)—an idea frequently dwelt upon by the early church Fathers.

35. he that hath seen. John here speaks of himself in the third person, in his characteristic fashion. The perfect tense implies the continued existence of the witness.

true ... true (things): meaning, in the former case, genuine

ye also may believe. For these things came to pass, 36
that the scripture might be fulfilled, A bone of him
shall not be broken. And again another scripture saith, 37
They shall look on him whom they pierced.

And after these things Joseph of Arimathæa, being 38
a disciple of Jesus, but secretly for fear of the Jews,
asked of Pilate that he might take away the body of
Jesus: and Pilate gave *him* leave. He came therefore,

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or valid (cf. on i. 9), as the evidence of an eye-witness; in the latter case, true to fact—making the testimony doubly sure.

may believe: in the mystery of redemption being satisfied of Christ's death as the precursor of his resurrection (cf. Matt. xxviii. 13–15), and realizing his humanity, in opposition to the growing Doketic error, which denied his possession of a true body.

36. came to pass . . .: as a fulfilment of prophecy, yielding additional evidence that Jesus was the Christ.

the scripture: as contained in Exod. xii. 46 (cf. Num. ix. 12; Ps. xxxiv. 20), referring to the passover lamb, which the Evangelist recognizes to be a type of Christ (i. 29, 36: cf. 1 Cor. v. 7).

37. another scripture: Zech. xii. 10.

pierced: a word only used here and in Rev. i. 7 in a similar connexion. The quotation is directly from the Hebrew, which differs greatly from the LXX, where this word is translated 'insulted.'

xix. 38–42. *Burial of Jesus. Love's offering.* Some of the details here are peculiar to the fourth Gospel.

38. This request, prompted by love and devotion, forms a contrast to that of the Jews (verse 31).

Joseph of Arimathæa: elsewhere described as 'a rich man' (Matt. xxvii. 57); 'a councillor' (member of the Sanhedrin) 'of honourable estate, who also himself was looking for the kingdom of God' (Mark xv. 43); 'a good man and a righteous' (Luke xxiii. 51). Arimathæa is usually identified with Ramathaim-zophim, near Lydda (1 Sam. i. 1).

secretly, for fear of the Jews. Cf. vii. 13 and xii. 42. This circumstance is not mentioned by the Synoptics, but it throws light on Mark xv. 43^{b}. Joseph's action now is an illustration of Christ's prediction in xii. 32.

take away: for burial. Cf. verse 31, 'that they might be taken away'—in ordinary course to be thrown into a pit (Joshua viii. 29; 1 Kings xiii. 29).

gave (him) leave. He would be rather pleased than other-

39 and took away his body. And there came also
Nicodemus, he who at the first came to him by night,
bringing a mixture of myrrh and aloes, about a hundred
40 pound *weight*. So they took the body of Jesus, and
bound it in linen cloths with the spices, as the custom
41 of the Jews is to bury. Now in the place where he was
crucified there was a garden; and in the garden a new
42 tomb wherein was never man yet laid. There then
because of the Jews' Preparation (for the tomb was nigh
at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary

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wise to save the body of Jesus from further indignity (Mark xv. 45). Cf. Matt. xiv. 12; Acts viii. 2.

39. also Nicodemus: encouraged by the example of his colleague in the Sanhedrin (iii. 1, vii. 50). His presence on this occasion is mentioned by John only.

myrrh and aloes. Cf. Ps. xlv. 8 and Matt. ii. 11. They were often used for embalming (verse 40).

a hundred pound: a rich offering of devotion, the Roman pound weighing nearly 12 ounces. There would be sufficient to cover the whole body and the floor of the tomb with the spices, which are mentioned here only. Cf. 2 Chron. xvi. 14. If in the form of a 'roll' (marg.), it would encircle the body only. Yet Schmiedel regards the statement as going far (along with xviii. 6) to disprove the historical character of this Gospel!

40. linen cloths: narrow bands; not to be confounded with the 'linen cloth' of Mark xv. 46, in which the body was afterwards wrapped. Cf. Luke xxiv. 12 (possibly an insertion).

the custom of the Jews. Cf. Gen. l. 2 f. To be distinguished from the Egyptian modes of embalming (*Herod.* ii. 86 ff.).

41. a new tomb: 'his own new tomb which he had hewn out in the rock' (Matt. xxvii. 60). Cf. Isa. liii. 9. The garden may also have belonged to Joseph.

42. There then: as being suitable both in respect of its purity (cf. Ps. xvi. 10) and because it was so near that no time was needed to remove the body to it. Cf. Acts xiii. 29.

the Jews' Preparation: that is, for the passover, which was to be eaten on the evening of the same day. Cf. 'the passover of the Jews' in ii. 13, xi. 55.

Jesus' resurrection and his threefold manifestation. xx. The account of the Resurrection in this Gospel is marked by the

Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She 2
runneth therefore, and cometh to Simon Peter, and to

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same freedom and independence that characterize the Synoptics. While it is largely supplementary to the other narratives its selection of incidents is made on spiritual principles, for the purpose of illustrating the growth of faith in the risen Christ in different cases, each case being of a typical character and having its own lessons to teach. It has been pointed out by Bishop Westcott that amid the great diversity in the details of the several evangelic narratives they all concur (*a*) in certain main particulars, and (*b*) as to several characteristic circumstances, namely :—

(*a*) No description is given of the act of resurrection.

The manifestations were made only to believers.

The manifestations were made not only to separate persons but to companies.

They were determined by the Lord's pleasure : he shewed himself.

They were received with hesitation at first.

No mere report was accepted.

The revelation issued in a conviction of the presence of the living Lord with the disciples.

(*b*) The visit of women to the sepulchre in the early morning was the starting-point of hope.

The removal of the stone first raised questionings.

The revelations of angels preceded the manifestation of the Lord himself.

The Lord revealed himself to Mary Magdalene first.

xx. 1–10. *The fact of the Resurrection brought home to the mind of John in company with Peter.*

1. cometh Mary Magdalene : a notable convert (cf. xix. 25 ; Mark xvi. 9 ; Luke viii. 2). Her object, doubtless, was to help in the embalming of the body, for which she and other women had already procured spices (cf. Matt. xxviii. 1–10 ; Mark xvi. 1–8 ; Luke xxiv. 1–12).

yet dark : which accounts for her not looking into the tomb, as the disciples do later.

the stone taken away. The placing of the stone is mentioned in Mark xv. 46, and the sealing of it in Matt. xxvii. 66.

2. to Simon Peter : as the leading apostle, whose fall was only temporary (Luke xxii. 32). The angel's message to Peter (Mark xvi. 7) seems to have been delivered later. There is no sign in the narrative, either here or in verse 6, of the wish to depreciate Peter which some critics attribute to the author of the fourth

the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb,
3 and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they
4 went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to
5 the tomb; and stooping and looking in, he seeth the
6 linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,
7 and the napkin, that was upon his head, not lying with
8 the linen cloths, but rolled up in a place by itself. Then

Gospel. Although Luke mentions Peter's visit to the tomb (**xxiv.** 12), most of the details here given are peculiar to this Gospel.

to the other disciple . . . Cf. xiii. 23, &c. The repetition of the preposition seems to indicate that the two disciples were residing in different houses.

we know not. The plural accords with the mention of other women in the Synoptics, although the speaker was alone for the time being.

where they have laid him. The idea of a resurrection does not seem to have occurred to Mary. Probably she had left the sepulchre before the angels were seen or heard by the other women.

3. went forth, . . . went. Different numbers and tenses, the former being the singular aorist, as if referring to Peter's initial movement; the latter in the plural imperfect, to describe the course of the common journey.

4. ran . . . outran. The former in the imperfect, denoting continued motion; the latter in the aorist, expressing a bare fact. John's greater celerity was probably due to his youth.

5. the linen cloths: the cerecloths already mentioned at xix. 40.

entered he not in: owing probably to a feeling of reverence; or, according to some, for fear of incurring ceremonial pollution.

6. entered: with the impulsive boldness characteristic of Peter.

beholdeth: taking a deliberate survey.

7. the napkin: a part of the grave-clothes, which is also mentioned in connexion with the raising of Lazarus (xi. 44).

rolled up in a place by itself. We have in this remark the

entered in therefore the other disciple also, which came
first to the tomb, and he saw, and believed. For as yet 9
they knew not the scripture, that he must rise again from
the dead. So the disciples went away again unto their 10
own home.

But Mary was standing without at the tomb weeping: 11
so, as she wept, she stooped and looked into the tomb;

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most striking of numerous tokens that the narrative embodies the observations of an eye-witness.

8. Then: encouraged by the example of Peter.

saw: a different word from either of those used in verses 5 f., and implying that John discerned the meaning of what he saw. Cf. xxi. 7.

believed: while Peter on the other hand seems to have needed a personal manifestation (Luke xxiv. 34; 1 Cor. xv. 5), John recalls the impression made upon his own mind. What he saw convinced him that the body of his Master had not been carried off either by friend or foe. 'The linen cloths lying' were inconsistent with the former supposition; the signs of composure and good order forbade the latter.

9. as yet they knew not . . .: otherwise John would not have been so slow to believe. His new faith was based on what he had seen. With the dullness of the apostles we may contrast the apprehensions of the chief priests, which led them to ask Pilate that the sepulchre should 'be made sure until the third day' (Matt. xxvii. 62 ff.).

the scripture. Perhaps Ps. xvi. 10. Cf. Luke xxiv. 25 ff., 44 ff.

must: a Divine necessity, frequently asserted in this and the other Gospels, e. g. see iii. 14.

10. their own home: that is, their quarters in Jerusalem. Cf. Luke xxiv. 12 b.

xx. 11–18. *Jesus appears to Mary Magdalene.* She who had been the first to repair to the sepulchre and is so inconsolable in her grief, is the first to behold the form of her risen Lord (cf. Mark xvi. 9). Such an honour would surely have been assigned by the evangelists to the mother of their Lord, or to one of the leading apostles, had they been inventing, instead of recording, history.

11. At the tomb: having returned thither—following the two disciples.

she stooped. Even in the midst of her grief she is moved by

12 and she beholdeth two angels in white sitting, one at
the head, and one at the feet, where the body of Jesus
13 had lain. And they say unto her, Woman, why weepest
thou? She saith unto them, Because they have taken
away my Lord, and I know not where they have laid
14 him. When she had thus said, she turned herself back,
and beholdeth Jesus standing, and knew not that it was
15 Jesus. Jesus saith unto her, Woman, why weepest thou?
whom seekest thou? She, supposing him to be the
gardener, saith unto him, Sir, if thou hast borne him

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a natural desire to see if there is any trace of her Lord's body in the tomb.

12. two angels. Only one angel is mentioned as appearing to the women in Matt. xxviii. 1 ff., and Mark xvi. 1 ff., but two in Luke xxiv. 1 ff., while Peter and John had evidently seen none. But, as Godet says, 'angels are not motionless and visible after the fashion of stone statues.' In other words, the movements of spiritual beings are determined by spiritual laws.

in white: plural; garments being understood, as in Rev. iii. 4. White is a colour with which the glories of heaven are frequently associated.

at the head . . . at the feet: as if keeping guard.

13. Woman . . . See on ii. 4.

they have taken away . . . She is so absorbed in this one thought (cf. verse 2) that even the appearance and words of the angels do not disconcert or distract her.

14. turned . . .: as if to look elsewhere for the object of her search, or on hearing or seeing some sign of the approaching figure.

knew not: a token of honesty in the narrator. Mary's failure to recognize Jesus was due not only to her own want of expectancy, but also to the fact that on this as on other occasions 'he was manifested in another form' (Mark xvi. 12: cf. Matt. xxviii. 17; Luke xxiv. 15 f., 36 f.; John xxi. 4). It is idle to speculate on the nature of the change on his appearance, as the subject is beyond our comprehension, and the scriptural *data* are insufficient to yield any clear or definite results.

15. We have here the first recorded words of the risen Christ, fitly addressed to a sorrowful and longing heart.

the gardener: as being the only person who would be going about at that early hour.

hence, tell me where thou hast laid him, and I will take
him away. Jesus saith unto her, Mary. She turneth 16
herself, and saith unto him in Hebrew, Rabboni; which
is to say, Master. Jesus saith to her, Touch me not; 17
for I am not yet ascended unto the Father: but go unto

Sir, if thou. The pronoun is emphatic, in contrast to the supposed enemies of whom she has been thinking.

hast borne him hence. She speaks of Jesus, not of his body, as if she could not think of him as gone; and she does not mention him by name, because to her mind there was no other to be thought of.

I will take him away: an undertaking that was beyond her strength—prompted by the love which desired to pay its last tribute of devotion.

16. Mary: a mode of address that was fitted to recall her to herself and, at the same time, to commend the speaker to her as a personal friend (cf. x. 3). The tone of voice was doubtless such as to express to Mary the deepest sympathy with her in her perplexity and grief. The communion with Christ now granted to her was the Divine response to the cry of her desolate heart.

turneth herself. It was but a careless and momentary look she had previously taken of him, when she mistook him for the gardener.

in Hebrew: an expression which in the original is peculiar to this Gospel and the Book of Revelation. While there were occasions doubtless on which Jesus spoke Greek (as in conversation with Pilate), Aramaic, the vernacular Hebrew, seems to have been his usual speech in conversing with the natives of the country.

Rabboni: *lit.* 'my Rabbi'; cf. the French 'Monsieur.'

Master: or, 'Teacher' (marg.). A title of respect, but implying no recognition of Divinity as yet.

17. Touch me not: or, 'Take not hold on me' (marg.), as if checking her in the act of salutation (cf. Matt. xxviii. 9). It is not the touching of him for the confirmation of faith that is here forbidden (cf. verse 27; Luke xxiv. 39), but the clinging to him (present participle) as if to retain his visible presence and support.

not yet ascended. Such a going to the Father was to be the condition of his permanent reunion with his followers in the Spirit, as he had predicted to them (xiv. 18 ff., 28, xvi. 7 ff.). His victory over the grave was not yet completed.

my brethren, and say to them, I ascend unto my Father
18 and your Father, and my God and your God. Mary
Magdalene cometh and telleth the disciples, I have seen
the Lord; and *how that* he had said these things unto her.
19 When therefore it was evening, on that day, the first
day of the week, and when the doors were shut where
the disciples were, for fear of the Jews, Jesus came
and stood in the midst, and saith unto them, Peace *be*
20 unto you. And when he had said this, he shewed unto

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go . . . Obedience to his commands, not the enjoyment of his visible presence, is what Mary and the disciples are still called to.

my . . . your . . . my . . . your . . . Even when calling his disciples **my brethren** (in token of his continued fellowship with humanity: cf. Heb. ii. 11), he will not efface the essential distinction between his own unique relation to his God and Father and that of his disciples (cf. Rom. viii. 29).

Father . . . God: expressing different aspects of his relation, as of theirs, to the Supreme Being—the one suggestive of loving trust; the other of adoring worship. Cf. 'the God and Father of our Lord Jesus Christ' (Ephes. i. 3).

18. Mary Magdalene fulfils her commission (Mark xvi. 10: cf. Matt. xxviii. 10 and Luke xxiv. 10).

xx. 19–25. *Jesus manifests himself to his disciples in the absence of Thomas.*

19. evening, on that day. It was after the return of the two disciples from Emmaus (Luke xxiv. 36)—where it was 'toward evening' (xxiv. 29) when Jesus 'went in to abide with them.'

the doors were shut. The same precaution was taken the following Sunday evening (verse 26). The circumstance is mentioned (only in this Gospel) to shew that Christ's manifestation of himself was supernatural. In keeping with this is the expression **stood in the midst**, which is employed by Luke also (xxiv. 36: cf. 31).

the disciples: according to Luke, 'the eleven and they that were with them.'

for fear of the Jews. Cf. vii. 13. The hostility to the Master was beginning to extend to the disciples, as he had forewarned them (xv. 18 ff.).

Peace (be) unto you: the customary greeting, which he had addressed to them in the upper room (xiv. 27, xvi. 33)—perhaps the same room as that in which they were now met (cf. Mark xiv. 15; Acts i. 13). The salutation was specially

them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said 21
to them again, Peace *be* unto you: as the Father hath sent me, even so send I you. And when he had said 22
this, he breathed on them, and said unto them, Receive ye the Holy Ghost: whose soever sins ye forgive, they 23

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appropriate from the lips of him who had come back victorious over sin and death, and was now seeking to allay the fears which had been excited in the minds of his followers by his sudden, spirit-like appearance in their midst (Luke xxiv. 37: cf. John vi. 19 ff.).

20. he shewed . . . them . . .: in order to convince them of his identity with their crucified Master. Luke (who does not record the piercing of the side) says, 'he shewed them his hands and his feet' (xxiv. 40).

glad: there being no longer room for doubt (cf. Luke xxiv. 41). It was a foretaste of the joy of reunion which Christ had promised (xvi. 22).

21. again: probably in taking farewell of them at the close of the interview.

as . . . even so . . .: peculiar to this Gospel, and the repetition, in slightly different words, of an expression he had already used in his intercessory prayer (xvii. 18). His church and its apostles were to be as dependent on him as he was on the Father, and were to be entrusted with similar authority (cf. 2 Cor. v. 20)—of which he proceeds to give them a solemn pledge and token. The Greek tense in **hath sent me** implies that Christ's mission had not come to an end. It remained for the church to continue and complete it.

22. breathed on them. This and the accompanying blessing are also peculiar to this Gospel. It is the same verb as is used in the LXX translation of Gen. ii. 7 to describe God's breathing into Adam 'the breath of life,' so that 'he became a living soul.' For a similar correspondence with the O. T. see note on i. 1. The Greek tense of the verb here employed implies a single, definite act, as if Christ breathed on them collectively, and not one by one. Holtzmann connects 'the rushing of a mighty wind' in Acts ii. 2.

Receive ye the Holy Ghost: or, 'Holy Spirit' (marg.). The absence of the article may indicate that this was not the promised communication of the Holy Spirit in all His fullness. But it was more than a renewal of the promise—the breathing having a sacramental character, and conveying, as well as signifying, blessing—namely, the impartation of Christ's own spirit

are forgiven unto them; whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was
25 not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

(cf. iii. 8). In this connexion it may be noted that the word 'Receive' (*lit.* 'Take') is, in the Greek, the same word as Christ had used in the institution of the Eucharist (Matt. xxvi. 26, &c.). The disciples were now receiving an earnest of the Pentecostal effusion of the Spirit, corresponding to the pledge which his reappearance gave them of the promised reunion which should never be broken.

23. whose soever sins ye forgive: that is, in virtue of the Holy Spirit conferred upon them, and in the exercise of the authority delegated to them. The forgiveness of sin was to form a leading feature in the apostolic commission, as it had done in Christ's own ministry. Cf. Luke xxiv. 47; Acts iii. 26, v. 4. It is not the mere preaching of the doctrine of forgiveness that is referred to, but the application of it to the conscience of the hearer by the Holy Spirit. Cf. Matt. xvi. 19, xviii. 18.

whose soever (sins) ye retain, they are retained: *lit.* 'have been retained'—by the action of spiritual laws (cf. Matt. xii. 31 f.).

xx. 24–30. *The unbelief of Thomas removed by a fresh manifestation of the risen Jesus to him and his fellow disciples.*

24. Thomas: the Hebrew equivalent for the Greek Didymus, meaning 'Twin' (marg.). For his character cf. xi. 16, xiv. 5. His absence on the evening of Easter Sunday may have been due to his rejection of the reports concerning his Master's resurrection.

the twelve: an expression too familiar (vi. 67) to be dropped even when one of them had disappeared.

25. Except I shall see . . . and put my finger . . . Ocular demonstration had already been offered to the other disciples (verse 20), and may have been mentioned by them in conversation with Thomas. But he insists on the necessity of a still closer examination, that he may not be the victim of an optical delusion, as he apparently thought they must have been.

I will not: a double negative in the Greek, producing a strong emphasis. Thomas is as pessimistic here as in xi. 16.

And after eight days again his disciples were within, 26
and Thomas with them. Jesus cometh, the doors being
shut, and stood in the midst, and said, Peace *be* unto
you. Then saith he to Thomas, Reach hither thy finger, 27
and see my hands; and reach *hither* thy hand, and put
it into my side: and be not faithless, but believing.
Thomas answered and said unto him, My Lord and my 28
God. Jesus saith unto him, Because thou hast seen me, 29
thou hast believed: blessed *are* they that have not seen,
and *yet* have believed.

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26. after eight days again: that is, on the following Sunday. Although the regular observance of the Lord's Day had not yet commenced, what is here related doubtless contributed to the recognition of Sunday as the Christian sabbath.

Thomas with them: proving that their testimony had not been altogether lost upon him.

Jesus cometh: in the same miraculous manner, and with the same greeting as before, doubtless also in the same place (**within**).

27. Then saith he . . .: with obvious reference to the declaration of Thomas in verse 25, of which the disciples may have now informed him, unless (as is more probable) he was now drawing on his superhuman knowledge.

28. be not faithless, but believing: or, *lit.* 'become not unbelieving but believing,' as if he was in danger of lapsing into unbelief owing to the attitude he had assumed.

My Lord and my God. This is the climax of the faith in Jesus which has been the great theme of the Evangelist. Thomas rises to a height of conviction he had never dreamt of, and acknowledges Jesus as not only risen from the dead, but as his Divine Lord. The confession is addressed to Christ.

29. Because thou hast seen me. Christ's appeal had banished from the mind of Thomas the idea of a closer inspection. He had not proved such a sceptic as he thought.

thou hast believed: or, 'hast thou believed?' (marg.) Jesus accepts the homage offered to him.

blessed. Although there is here no direct depreciation of the faith of Thomas, the language conveys the impression that the faith which springs from spiritual intuition is better than that which depends on the evidence of the senses.

they that have not seen. Numbers may have accepted the

30 Many other signs therefore did Jesus in the presence
31 of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested

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testimony of the disciples during the preceding week; and, in the ages to come, countless millions were to trust the risen Christ who had never seen him.

xx. 29, 30. *The final object of the Gospel.*

30. Many other signs: referring to Christ's ministry as a whole, not merely to the period succeeding his resurrection.

31. these: that is, those which the Evangelist has selected for the purpose he had in view, which he now states.

that ye may believe: the production of the faith now to be defined is the great object of the book.

that Jesus is the Christ: the fulfiller of the O. T.

the Son of God. In the Evangelist's definition of the Christian faith, both the Divinity of Christ and his humanity (**Jesus**) are equally recognized.

may have life in his name: that is, eternal life both here and hereafter, received through faith in Jesus as the Christ. Cf. iii. 15 f., v. 24; 1 Cor. i. 3 f., iv. 14 f., v. 13.

xxi. This chapter forms an epilogue or appendix to the Gospel, which was formally brought to a close at xxi. 31 f. That both compositions are from the same hand seems evident from the many points of resemblance in their style and language (which will be noted as they occur), as well as from the fact that the epilogue is found in every extant MS. of the Gospel.

xxi. 1–14. *Manifestation of Jesus at the Sea of Galilee, with miraculous draught of fishes.*

1. After these things: a vague definition of time which occurs repeatedly in this Gospel (v. 1, vi. 1, vii. 1).

manifested himself. This verb is frequently used by the Evangelist, but not in this connexion, and the only parallel to its application here (and in 14) is found in Mark xvi. 12, 14. The only other passage in which the word is found in the Synoptics is Mark iv. 22.

again to the disciples: referring to the previous occasions

himself on this wise. There were together Simon Peter, 2
and Thomas called Didymus, and Nathanael of Cana
in Galilee, and the *sons* of Zebedee, and two other of his
disciples. Simon Peter saith unto them, I go a fishing. 3
They say unto him, We also come with thee. They went
forth, and entered into the boat; and that night they
took nothing. But when day was now breaking, Jesus 4

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on which the risen Christ appeared to the disciples collectively (cf. 14), as recorded in xx. 19 f., 26 f.

the sea of Tiberias. See on vi. 1. A name for the Sea of Galilee which occurs only in this Gospel. Regarding the return of the disciples from Jerusalem to Galilee cf. Matt. xxviii. 7; Mark xvi. 7.

2. Thomas called Didymus: an expression found here and at xi. 16 and xx. 24, and nowhere else in the N. T.

Nathanael of Cana in Galilee. Here also we have a token of common authorship (cf. i. 45—ii. 11). Nathanael, who is mentioned in this Gospel only, is usually identified with Bartholomew (see on i. 45). His native place may be mentioned here because he was the only one of the party who did not belong to the lakeside.

the (sons) of Zebedee. Cf. Luke v. 10. Nowhere else mentioned by name in this Gospel, either jointly or separately. In the lists of the apostles given elsewhere they hold a prominent place, but here they come after the other apostles whose names are mentioned, a circumstance which is in keeping with the modesty of the author in so often suppressing his own name in the course of his narrative.

two other: supposed by some to be Andrew and Philip (cf. i. 40–43). But more probably the names of the two are not given because they did not belong to 'the twelve.' The word 'disciples' is often used in a general sense in this Gospel, e. g. at vi. 60, 66.

3. I go a fishing: their future was as yet undetermined. In the meantime they had to make a living and find occupation for their energies. Peter's expression is abrupt but natural.

We also come with thee: in temporal as in spiritual matters they let Peter take the lead.

they took nothing: although the best time for catching fish was before sunrise and after sunset. For a similar failure cf. Luke v. 5. The word translated 'took' (which reappears in verse 10) occurs six other times in this Gospel, and also in Rev. xix. 20, but never in the Synoptics.

stood on the beach: howbeit the disciples knew not that
5 it was Jesus. Jesus therefore saith unto them, Children,
6 have ye aught to eat? They answered him, No. And
he said unto them, Cast the net on the right side of the
boat, and ye shall find. They cast therefore, and now
they were not able to draw it for the multitude of fishes.
7 That disciple therefore whom Jesus loved saith unto Peter,
It is the Lord. So when Simon Peter heard that it was

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4. stood on the beach. Cf. xx. 19, 26. A spiritual significance has sometimes been seen in the security of our Lord's position, as compared with that of his disciples on the waters; but the idea is fanciful.

howbeit the disciples knew not: so great a change had been produced upon his appearance by his death and resurrection (cf. xx. 14).

5. Jesus therefore: in order to reveal himself unto them.

Children: a different expression from that translated 'little children' at xiii. 33. It is rather equivalent to our 'lads,' being applied by masters to their workmen. Jesus, being not yet recognized by the disciples, speaks to them as a stranger, and not as he had done in the upper room.

have ye aught to eat? better, 'have ye (caught) any fish?' the verb being frequently applied to the possession of what has been caught (Field, p. 109), and the noun being a common name for fish as a relish eaten with bread, whence the form of the word.

6. on the right side: apparently before this they had been fishing on the left.

They cast therefore: thinking the stranger had seen some sign of fish, and ready to try any plan that seemed to promise success.

not able to draw it: that is, into the boat. They have to drag it in the wake of the boat to the shore (8 f.).

7. Characteristic of the two apostles—the one a man of keen intuition, the other impulsive in feeling and prompt in action (cf. xx. 2-9).

therefore: as if the scene now enacted (recalling what had previously happened to them on the Sea of Galilee, Luke v. 1 ff.) had awakened in him the conviction that it was the Lord.

whom Jesus loved. Cf. xiii. 23, &c. A designation peculiar to this Gospel (cf. Introduction, p. 21).

saith unto Peter. On the intimate relations between the two apostles see Introduction, pp. 31 f.

the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples 8
came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out upon the land, 9
they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which 10
ye have now taken. Simon Peter therefore went up, and 11
drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, Come *and* break 12
your fast. And none of the disciples durst inquire of

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girt his coat about him. A strange thing to do before swimming ashore, but quite intelligible if done out of reverence for his Lord. The word translated 'coat,' which occurs nowhere else in the N. T., denotes an outer garment of some kind which Peter fastened round him above the loin-cloth or shirt, which was all he had on when at work. The word translated 'naked' is often used in this sense.

8. two hundred cubits off: about a hundred yards. The form of expression in the original is peculiar to this Gospel (cf. xi. 18).

dragging the net: as they were able to do for such a short distance; this being the force of the clause in parentheses introduced by the word 'for.'

9. a fire of coals: or, 'a fire of charcoal' (marg.). So at xviii. 18.

fish . . . bread: or, 'a fish' . . . 'a loaf'; but more probably used collectively. A similar combination of the two words (in the plural) occurs in vi. 9, 11, while the former of the two is nowhere found in the N.T. except in this and the sixth chapter.

11. went up: or, 'aboard' (marg.); having landed in haste to meet the Lord (9).

great fishes, a hundred and fifty and three: being remarkable alike for their size and number (cf. Matt. xiii. 47 f.). It is vain to seek a mystical significance in the number given. It is stated as a simple matter of fact, being something which a fisherman could not forget, and the mention of which (like other particulars in the narrative) illustrates the writer's position as an eye-witness.

was not rent. Cf. the breaking of the net in Luke v. 6.

12. And none of the disciples durst inquire: in the sense of examining, as the Greek word implies (cf. Matt. ii. 8, x. 11, where

him, Who art thou? knowing that it was the Lord.
13 Jesus cometh, and taketh the bread, and giveth them,
14 and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.
15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more

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it is translated 'search'). Their silence was due to reverence for their Lord (cf. iv. 27), whom they now recognized notwithstanding the mysterious change which had taken place upon his person.

13. Jesus cometh, and taketh the bread, and giveth them. Apparently they shrank from coming up close to him, and hence the advance upon his part. The language bears some resemblance to the descriptions of the Last Supper (with which cf. Luke xxiv. 30). The action of the Saviour here may be regarded as symbolical of the care and bounty with which he was to provide for the temporal as well as spiritual wants of his followers; in the same way as the signal success which had just attended their efforts under his direction has been regarded as a renewed pledge of the blessing with which he would crown their labours as 'fishers of men' (Luke v. 10). Many commentators have gone further, and seen in the result of the disciples' labours, as here recorded, an emblem of the final salvation of God's elect, while the breaking of the net in Luke v. 1 ff. has led them to connect what is there related with the schisms and imperfections of the visible church. Cf. the parable of the Draw-net in Matt. xiii. 47 ff.

14. See on verse 1.

xxi. 15-19. *Threefold commission to Peter: his martyrdom predicted.*

15. when they had broken their fast. There was thus no undue haste in applying to Peter the test of which the Evangelist is about to tell.

Simon, (son) of John. The application of this name to the apostle by Christ himself (repeated in verses 16 f.) is another token of the genuineness of this part of the Gospel (cf. i. 42). Although the Evangelist calls the apostle 'Simon Peter' in the previous part of this verse and elsewhere, he never represents Christ as using this mode of address, and in this he agrees with the other evangelists (excepting Luke xxii. 34)—a circumstance which is the more remarkable as this Gospel was written at a time when the surname had come to be the usual designation of the apostle.

lovest thou me more than these? referring doubtless to

than these? He saith unto him, Yea, Lord; thou knowest
that I love thee. He saith unto him, Feed my lambs.
He saith to him again a second time, Simon, *son* of John, 16
lovest thou me? He saith unto him, Yea, Lord; thou
knowest that I love thee. He saith unto him, Tend my
sheep. He saith unto him the third time, Simon, *son* 17
of John, lovest thou me? Peter was grieved because he

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his former boast (xiii. 37; Matt. xxvi. 33). It has been suggested that the word 'these' may have referred to the boat and fish, the question being whether the disciple loved his Master better than he loved his property. But in that case greater emphasis would have been laid on 'me'; and the other interpretation yields a better sense. The word translated 'love' is that which occurs at xiii. 34, xiv. 15 (cf. note on xi. 5), and denotes a state of feeling that is closely related to the judgement and the moral sense.

thou knowest. The 'thou' is emphatic, as if the Apostle had no desire to assert himself after his recent fall, but would rather leave it to Christ's infallible judgement to gauge his heart aright.

I love thee: a different verb from that employed by Christ in the question he had put, and expressive of affection rather than devotion. This is in keeping with the modesty of the answer in other respects, there being in it no comparison with others, and no boast as to the future.

feed my lambs: a new figure of speech. The souls won for Christ (as by the fisher of men) must be cared for by the shepherd. By his loving care for the spiritual wants of the young, Peter will have the privilege of shewing his love for Christ.

16. lovest thou me? This time Christ drops the reference to others, and throws the whole emphasis on the love he requires of his followers.

Yea, Lord . . . The apostle gives precisely the same answer as before.

Tend my sheep: a charge more general, both in its nature and extent, than that previously given (cf. Acts xx. 28; 1 Pet. v. 2).

17. the third time: having reference doubtless to Peter's threefold denial, which was to be balanced by a threefold avowal and a threefold commission.

lovest thou me? Jesus now adopts the word that has been twice used by the disciple.

Peter was grieved: because the repetition of the question, especially in its new form, seemed to imply a doubt of the sincerity of his feeling, apart from any question of the strength of his convictions.

said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed
18 my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and
19 carry thee whither thou wouldest not. Now this he

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thou knowest all things. Peter casts himself more absolutely than ever on the judgement of his Lord. He has now attained to a belief in Christ's omniscience, corresponding to that which is expressed by the Evangelist at ii. 24 f.

thou knowest: or, 'perceivest' (marg.); denoting the knowledge which comes from experience, as distinguished from the knowledge that springs from intuition, which is expressed by the verb in the previous clause and in verses 15 f.

I love thee: still using the same word as heretofore.

Feed my sheep: perhaps the highest function of the pastor—to provide pasture for all the members of the flock. With this threefold call to the pastoral office cf. 1 Pet. ii. 25, v. 2–4, which shews the apostle's abiding sense of Christ's sovereignty both over himself and the flock. This sovereignty is here emphasized, both in the form of the question—which recognizes only one essential qualification for the ministry, namely, love for the chief Shepherd—and in the nature of the charge conferred, which is to care for the sheep not as the apostle's own but Christ's.

18. Verily, verily . . .: an expression characteristic of this Gospel (see on i. 51)—the solemn announcement of a supreme trial through which Peter's love would pass victorious.

When thou wast young: probably Peter had already begun to lose the agility of youth.

when thou shalt be old. According to tradition Peter was put to death at Rome during the Neronian persecution, more than thirty years after this conversation took place.

shalt stretch forth thy hands, and another shall gird thee. There is here an allusion, not so much to the helplessness of age as to the preliminaries in a case of crucifixion, the stretching out of the hands on the cross being one of the notable features, described as such by Greek writers, while the girding referred to the fastening of the body to the cross (Field, p. 109).

and carry thee. This clause seems to be out of place after the previous one, which it should naturally precede if we have

spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the 20 disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him 21 saith to Jesus, Lord, and what shall this man do? Jesus 22 saith unto him, If I will that he tarry till I come, what

---

interpreted the girding aright; but its position is no doubt due to the parallelism between this part of the verse and the preceding portion, which describes the energy and independence of youth.

thou wouldest not. Even when the spirit is willing to suffer the flesh is weak (cf. xii. 27).

19. The significance of the language as an allusion to the manner of Peter's death is here explicitly asserted, in a way that is characteristic of the writer of this Gospel (cf. xii. 33, xviii. 32).

he should glorify God: a common description of martyrdom in early times, originating perhaps in xii. 23, 28. Eusebius tells us (on the authority of Origen) that Peter was crucified head downwards at Rome at his own request.

Follow me: not merely in a spiritual sense (in which the apostle had first heard the call by that very lakeside, Matt. iv. 19: cf. xvi. 23 ff., and in which he was yet to realize, as a final issue, the fulfilment of his bold declaration in xiii. 36 f.), but apparently also in a literal sense, Jesus calling him apart from the rest of the disciples for some unexplained reason (20).

xxi. 20–23. *John's future shrouded in mystery.*

20. Peter, turning about. After following Jesus for a few paces he looks round at the other disciples, with special thought, perhaps, of John, from whom he was not wont to be separated on great occasions.

the disciple whom Jesus loved following. It was an instinctive movement on the part of one who had been so much in Christ's confidence as John.

which also leaned back on his breast . . .: an incident recorded at xiii. 23 ff., where the backward movement, with which John put the question at the request of Peter, is described in the same terms.

and what shall this man do? *lit.* 'and this man, what?' A question put on the impulse of the moment. As to the intimate relations between the two apostles see Introduction, pp. 31 f.

22. If I will: language implying the right to determine John's

23 *is that* to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

---

destiny (cf. xvii. 24; Matt. viii. 3), though the determination is only put hypothetically.

that he tarry. 'Abide' is the usual rendering in this Gospel (e. g. twelve times in chap. xv.) of the word which is here translated 'tarry.' It occurs at xii. 34; 1 Cor. xv. 6; Phil. i. 25, in the sense of continuing in life on earth, and that is the most obvious meaning here, although a mystical interpretation is sometimes given to it, as if it described the life of calm rest in Christ, to which John refers so often in similar terms in his first Epistle (e. g. ii. 6, 24).

till I come: or, 'while I am coming.' In the latter case Christ's coming would be gradual, only reaching its consummation in the Second Advent. The idea that there is here a special reference to the destruction of Jerusalem (70 A. D.), as a judicial coming of Christ which the Apostle should live to see, is an explanation of the Saviour's words which does not seem to have entered into the mind of the Evangelist (verse 23).

what (is that) to thee? follow thou me: 'thou' emphatic. Peter's question, though springing from a genuine interest in John's future, betrayed symptoms of his old presumption, and of a tendency to intrude into the secret place of the Most High. Hence the rebuke administered to him. He is told to leave John's future in the keeping of the Saviour, and attend to the duty which has been so solemnly assigned to him.

23. The correction which the writer is here careful to make of a false impression that had gone forth regarding John's future, as predicted by his Lord, would be equally intelligible whether offered in explanation of John's death (if it had already taken place) or to prepare the church for that event. But the misconception could only have originated in the first century, when there was still an expectation that Christ would come again before the first generation of Christians had passed away; and the exact recollection of the Saviour's words (and of the circumstances under which they were uttered) on which the correction of the false impression turns, is in full accord with the supposition that we have here one of the last testimonies of the aged Apostle on a subject on which he alone was qualified to speak.

the brethren: an expression not uncommon in the book of Acts (e. g. ix. 30), although this is the only passage in which

This is the disciple which beareth witness of these 24
things, and wrote these things: and we know that his
witness is true.

And there are also many other things which Jesus did, 25
the which if they should be written every one, I suppose
that even the world itself would not contain the books
that should be written.

---

it occurs in any of the Gospels. But cf. xx. 17; Matt. xxiii. 8; Luke xxii. 32.

xxi. 24, 25. *Final attestation, with additional note.* Verse 24, like the chapter to which it belongs, is found in every MS. and version of the Gospel; but its language gives one the impression that it was not written by the Evangelist himself, but by some of the Ephesian elders or leading representatives of the church, who affixed it to the Gospel as a guarantee of its genuineness and truth.

24. which beareth witness . . . and wrote. The difference of tense suggests that the writer still lived though his writing was past.

these things . . . these things. The primary reference of these words is to the contents of the foregoing chapter.

we know. This expression occurs repeatedly in 3 John (e.g. v. 18 ff.), but the Apostle could not have used it here as a designation for others, immediately after a personal allusion to himself (**This is the disciple**). It must be others that are speaking throughout the verse—doubtless men of authority in the church (cf. Introduction, pp. 35 f.).

true: we can scarcely suppose this attestation of the Apostle's statements to be given from personal knowledge of the facts—rather from a knowledge of John's character and a conviction that he was incapable of falsehood.

25. This verse is wanting in the Sinaitic MS., and may be a note inserted by some amanuensis at a very early (almost contemporaneous) date.

many other things . . . : not only those recorded in the Synoptic Gospels, but many others floating in the traditions of the church, or of which John himself may have vaguely spoken. Cf. xx. 30.

I suppose: an expression occurring nowhere else in the N. T., and quite foreign to the style of this Gospel.

the world itself would not contain the books . . . : a strong hyperbole unlike anything else in this Gospel, and savouring of the exaggeration to which Papias (Introduction, pp. 8 f.) and other sub-apostolic writers seem to have been prone.

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